The Christian Century

PUBLISHED WEEKLY

The School Decision
An Editorial

U.S. Churches and World Council
By Charles Clayton Morrison

Billy Graham in Britain
By Cecil Northcott

June Survey of Books
Reviews of 12 Volumes

JUNE 2, 1954

In This Issue

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The Christian Century

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Coming Events

June 2-5. Southern Baptist Convention Annual Meeting, St. Louis.
June 3-8. Reformed Church in America General Synod, Buck Hill Falls, Pa.
June 6. Pentecost Sunday.
June 6-11. United Christian Youth Movement Training Conference, Bedford, Ind.
June 7-July 16. Summer Schools of Pastoral Care (Institute of Pastoral Care, Inc., Massachusetts General Hospital, Boston 14), Worcester, Mass., State Hospital; Emanuel Hospital, Portland, Ore., Massachusetts General Hospital; Miami Valley Hospital, Dayton, Ohio; Springfield, Mass., Municipal Hospital; St. Louis City Hospital; University Hospital, Ann Arbor, Mich.
June 7-Aug. 27. Summer School of Pastoral Care, Boston State Hospital.
June 8-11. Duke University Christian Convocation, Durham, N. C.; Henry P. Van Dusen, Gray lecturer; Pierce Harris, convocation preacher.
June 8-13. Faculty Conference on Religion and Education (Methodist, Presbyterian, U.S., churches, Faculty Christian Fellowship), Montreat, N. C.
June 8-15. Methodist Student Movement Regional Training Conference, Lake Junaluska, N. C.
June 8-18. Pilgrim Holiness National Conference, Winona Lake, Ind.
June 8-22. Ecumenical Institute Course on the Evanston Assembly for Pastors, Céligny, Switzerland.
June 9-13. Lutheran Free Church 58th Annual Conference, Thief River Falls, Wis.
June 9-13. National Baptist Publishing Board Sunday School Congress, San Antonio, Tex.
June 9-15. Evangelical Lutheran Church 21st biennial General Convention, Minneapolis.
June 9-16. Methodist Student Movement Regional Training Conference, Camp Casowasco, N. Y.
June 11-13. American Association of Colleges for Teacher Education Workshop on Teacher Education and Religion, Iowa Falls, Ia.
June 12-18. Southwest Conference on the Christian World Mission (National Council of Churches Joint Commission on Missionary Education), Mt. Sequoyah, Ark.
June 12-19. Methodist Student Movement Regional Training Conference, Epworth Forest, Ind.
June 13. Children's Day (N.C.C. Department of Christian Education).
June 13. Methodist Student Day.
June 13. Japan International Christian University Founders Day.
June 13-19. Boulder Conference on the Christian World Mission (N. C.C. Joint Commission on Missionary Education), Boulder, Colo.
June 14-18. American Lutheran Church Northwestern District Convention, Pacific Lutheran College, Parkland, Ore.
June 14-18. Meredith College School of Christian Studies, Raleigh, N. C.
June 14-19. Laboratory School for Migrant Workers (N.C.C. Division of Home Missions), Seabrook Farms, N. J.
June 14-20. Augustana Lutheran Church 95th Annual Synod, Los Angeles.
June 14-20. Church of the Brethren Annual Conference, Ocean Grove, N. J.
June 14-20. Faculty Conference on Theology (Faculty Christian Fellowship), Trinity College, Hartford, Conn.
June 20-24. Quadrennial Convocation on Christian Colleges (N. C.C. Division of Christian Education), Granville, Ohio.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXI CHICAGO, JUNE 2, 1954 NUMBER 22

EDITORIAL

Arms for Pakistan—And Guatemala

DESPITE a flood of protests, the United States has signed a pact with Pakistan which provides that this country will arm, and officers of the U.S. army will train, the Pakistani army. Three nations—the Soviet Union, India and Egypt—officially protested against this armament agreement before it was signed. Great numbers of Americans with first-hand knowledge of the situation in south Asia have declared that they regard the agreement as an act of folly, which in the long run will cost the United States far more in the good will of Asian peoples than it will gain in military advantage. Practically every American missionary in India and Pakistan who has been quoted on the subject—and many have been—has deplored the agreement. Nevertheless, the Pentagon has pushed it through, and the United States now has another military dependency on the borders of the Soviet Union. By coincidence, on the day the deal was consummated for America to arm Pakistan, the American press revealed that a shipload of munitions from Stettin, Poland, was being unloaded in Guatemala. On the next day the American press played up the threat to American security implicit in such an arms shipment to a Red-tinged Central American government from a Soviet-controlled port; warnings rang through the halls of Congress, and President Eisenhower told his press conference what "a terrible thing" it would be if the Communist dictatorship in Russia were to "establish an outpost on this continent." Presumably, we will make formal protest, as we will be justified in doing. And presumably neither Guatemala or the Soviet Union will pay any more attention to our protest than we did to protests over our armament pact with Pakistan. But everybody will agree that everything being done is in the sacred cause of security.

Marshall Islanders Ask End of H-Bombs

DID YOU FEEL proud of your country when you read the petition from inhabitants of the Marshall islands to the trusteeship council of the United Nations? You haven't read it? Do so without delay. It was printed in many newspapers on May 15, or you can get a copy from the public relations office of the United Nations, New York city. It is one of the saddest documents of its kind we have seen. The Marshall islanders start by saying that they are not asking the U.N. to revoke the trusteeship over the islands held by the United States, "for . . . we have found the American administration by far the most agreeable one in our memory." But since inhabitants of two of the islands (there are about thirty in the group) "are now suffering in various degrees from 'lowering of blood count,' burns, nausea and the falling off of hair from the head" as a result of recent H-bomb tests, while "no one can promise with any certainty [their] complete recovery," the petition asks that "all experiments with lethal weapons within this area be immediately ceased." If this is denied, the islanders ask instructions as to how to avoid atomic poisoning, such as overtook the unsuspecting inhabitants of the island of Rongelap when they drank water from their wells. And financial remuneration is asked for the property losses which the islanders have sustained. The United States has expressed its sympathy. It is "very sorry indeed" that the islanders have been having such a tough time. It promises to try to be more careful in the future and to make what reparations it can for the past. It also promises not to block U.N. consideration of the petition. But it does not promise to stop the blasts. The picture left in many minds will be that of a giant power pushing around a few thousand friendly but helpless islanders. When they cry out that they are being hurt, the giant power replies, "So sorry"—and keeps right on pushing.

Trouble Brewing in Atomic Energy

IF PUBLIC ATTENTION were not so fixed on the McArmy hearings there might be wider realization of the importance of the hearings being held by the joint committee of Congress on atomic energy. This committee, of which Rep. W. Sterling Cole of New York is chairman, is preparing to do nothing less than rewrite the entire atomic energy law. Thus the whole question comes up again as to how much control the Pentagon is to have over developments in nuclear energy, how much American knowledge is to be shared with other countries and on what terms, to what extent atomic power is to be made available to private business for nonmilitary uses, and what the composition and functions of the Atomic Energy Commission are to be. The last two issues are reported to be generating almost as much heat as a suitcase-size atomic bomb. Involved in the first is the matter of patents, and the fear of public power defenders that if the usual type of patents are issued to private firms first in the atomic energy field, the nation will presently find itself wrestling with monopolies on a scale hitherto undreamed. Even

more tense is the debate over the future of the AEC. Two members are about to leave, and a third is rumored to be considering the same step. All are said to be strongly opposed to an effort by the commission's chairman, Rear Adm. Lewis L. Strauss, to gather most of its powers in his own hands. Hitherto, the commission has been made up of five members with equal powers, the chairman being simply *primus inter pares*. A belief, said to be harbored by some commissioners, that personal antagonism on the part of Admiral Strauss was responsible for reopening the loyalty investigation of the often-cleared Dr. J. Robert Oppenheimer, also enters into the hard feelings over the proposed rewriting of the law. Here is something citizens with any concern for the future of atomic energy control had better begin to watch with care. It is also something which Congress should never vote on without long and public consideration.

Reinhold Niebuhr on Christian Hope

NOTHING on the Evanston program gives American churchmen more satisfaction than the promise that Reinhold Niebuhr will make one of the major addresses. This is at once evidence of Dr. Niebuhr's steady return to full physical activity and that the Second Assembly is not to be deprived of his always stimulating leadership. There may have been some, however, who regretted that Dr. Niebuhr is not to speak on the Assembly's main theme, for his views on eschatological issues have been in considerable doubt. Great is the service, therefore, to the world church performed by *Religion in Life* which devotes much of its summer issue, just now coming from the press, to a triangular discussion by Kenneth S. Latourette, Niebuhr and F. Ernest Stoeffler on "Christ, the Hope of the World." Dr. Latourette's optimistic survey of the growing world role of Christianity provides a perfect foil for Niebuhr's rejection of the idea of progress, with its consequences for any doctrine of Christian hope. He is most impatient with Latourette's claim that "Christ and his church are making themselves more and more felt and have never been more potent than in our time." He deplores the "faulty statesmanship" which has brought the eschatological issue before the World Council at this point in its history. "The New Testament eschatology," he writes, "is at once too naive for a sophisticated world and too sophisticated for the simple-minded modern man. . . . It is just as foolish to bear witness to our faith in what will seem to the world a fantastic hope as to bear witness to our faith by our personal hope of 'the resurrection.' . . . It is not particularly redemptive to approach a disillusioned generation with a proud 'I told you so' and a fanciful picture of the end of history, or at least a picture which will seem fanciful to our generation, whether Christian or secular." Accordingly, Dr. Niebuhr plumps for a "Christian nonchalance" toward the whole issue which Evanston is to make its central theme, which to him "means that, armed by our faith, we will not be surprised by any evil which appears in history; and in our surprise we will not seek escape into either complacency or hysteria." Perhaps it is unfair to both Dr. Latourette and Dr. Niebuhr—as well as to Dr. Stoeffler who seeks to mediate between them—thus briefly to report on their exchange. But comprehension will be served if readers are impelled to buy this number of *Religion in Life* and read the entire debate.

Hold Courts Cannot Close Doors To Prurient Public

NEW YORK's appellate court, in a 3-to-2 decision, has reversed the conviction of the heir to an oleomargarine fortune and ordered that he be retried. The majority of the court agreed that the evidence brought out in the trial was sufficient to convict. But because the judge who heard the case excluded the general public and press when certain testimony was being given, the appeals bench held that the trial was not fair. By inference, this ruling would require that all cases, regardless of the nature of the testimony, must be open to the public and can be reported by the press with only such limitations as apply to the appearance of indecent matter in any printed form. The decision by this New York court may be sound law. Two of the court's members did not think so, and we find their reasoning very persuasive. But the majority rules, and the principle it has laid down will be followed—until reversed—in our most populous state and widely in other states. The court states that the trial judge has no responsibility for what use the press may make of the salacious material thus obtained. In the case of this particular trial it was known that the testimony would be filthy and that the allegation—a wealthy young playboy accused of living on the profits of pandering, with testimony from young women he was charged with having lured into harlotry—would, if presented in detail, provide a field day for the sensational press. The judge, in behalf of public decency, barred the doors while the vilest portion of this testimony was being given. Now he is rebuked. This rebuke came one day after the U.S. Supreme Court based its most important decision in years on the effect certain acts might have on the "hearts and minds" of school children. For school children, substitute the public in general, and it seems to us that the Supreme Court shows greater social responsibility than the appellate division of New York. Here is a challenge to the function of the courts and the nature of a fair trial which bar associations could well consider.

Governor Byrnes' Is Not The Only Voice

AS WAS to be expected, the nation's press has given wide circulation to the strictures on the Supreme Court's decision against school segregation expressed by James F. Byrnes, governor of South Carolina. Himself at one time a member of the court, "assistant President" during the Roosevelt war years, for many years active in the two houses of Congress, Governor Byrnes is no ranting demagogue of the type that has made "white supremacy" a ticket to a permanent place at the public trough. His controlled sorrow at the decision, and his evidently honest belief that in *some* way the south will have to continue a species of segregated schools if its social order is not to be thrown into chaos, reflect an opinion entitled to respect—the sort of opinion the Supreme Court will undoubtedly take into account next fall when it starts

drawing the orders for implementation of its decision. But the nation—and the world beyond—should not get the idea that Governor Byrnes represents the only opinion in such a stronghold of southern conservatism as South Carolina. There are other opinions held there on the future relations of the races, and some of them come from those who, in the normal course, will be around a lot longer than the governor to deal with those relations. For example, we recently read in the *Presbyterian Outlook* a sermon preached in the Second Presbyterian Church of Charleston on a Sunday shortly before the court ruling was handed down. The pastor, Rev. Vance Barron, was discussing "Some Luxuries We Can't Afford Today." He thought school segregation an expensive luxury financially, quoting the estimate that it would cost the south at least an additional billion dollars to provide the "equal but separate" schools promised by the segregationists. But the main emphasis in this Charleston sermon was on the question which Mr. Barron made central: "What does the practice of racial segregation cost the church of Jesus Christ?" "We have enjoyed the luxury," said this pastor, "of 'not thinking about it' for a long time in our church. Without saying much about it, we have just gone quietly along and practiced segregation. The time for us to enjoy such quiet obscurity is running out fast." That Charleston Presbyterian congregation has not been the only one in South Carolina to hear Christian preaching of this sort.

Do We Believe in Democracy?

ABSURD as the question is, it has to be asked. We spend billions mobilizing force to head off the real and growing threat of communist imperialism, but we are strangely penurious in our efforts to mobilize the mighty convictions by which democratic societies live. Everybody knows that newsstands and book stores in India and other lands which are currently the object of communist attentions overflow with communist books, pamphlets and papers. Everybody knows their publication is subsidized, so that anybody with a few cents can obtain the classics of communism in his own language. Everybody should know the effect of this kind of campaign. The book stalls, newsstands and bulletin boards of China preached Marxism in the twenties and thirties; China fell a victim of communist expansion in the forties. The relationship between the two was more than a coincidence. Yet with this lesson and others, we are slow in spreading the classics of democracy. This is one reason we should be grateful to the United Nations Educational, Scientific and Cultural Organization. Out of the meager budget of UNESCO $1,000 has been assigned to the International Federation of Philosophical Societies for the publication of the "Classics of Democracy and Tolerance." The first project will be the translation and distribution in German of Locke's *Treatise on Government* and his *Letters on Toleration*. The first has not been available in German since the beginning of nazism; the second has never been translated into German. The series will provide bilingual editions for school and college use. Greek and Italian as well as German editions—all requested by these countries—will be issued. This kind of activity deserves help and should be extended. It offers an example which the United States Information Agency should follow, or which a foundation could use to advantage. Why not make available in Asian as well as European languages inexpensive editions of Hamilton and Madison's *Federalist,* John Stuart Mill's *Liberty,* De Toqueville's *Democracy in America,* or Bryce's *American Commonwealth?* Surely they are more essential than the translation into a dozen languages of books by ex-communists. Why not write your congressman or U.S.I.A. urging dissemination of the classics of democracy?

Nehru to Limit Areas of Missionary Residence

WHILE last week's Century, containing the editorial on "India and the Missionaries," was still on the press, Prime Minister Nehru acted to limit the areas within which foreign missionaries may live and work in India. In a statement to the lower house of the Indian parliament he said that his government would no longer permit missionaries in border areas, particularly along the Tibetan frontier in the state of Uttar Pradesh. An "inner line" has been drawn back from the frontiers beyond which foreigners are not allowed to go without special permission from the Indian government. Within the prohibited areas live some of the hill tribes whose response to missionary efforts has aroused much of the antimissionary agitation in India. ¶The Colored Methodist Episcopal Church, which was set up by the former Methodist Episcopal Church, South, shortly after the Civil War, voted at its recent General Conference to change its name to the Christian Methodist Episcopal Church. No remarks, please, about the distinction thus suggested between these and other Methodists. ¶The U.S. Supreme Court is being asked to rule on whether a church has to observe the requirements of the Fair Labor Standards law in its business operations. The Pilgrim Holiness Church (900 congregations; 30,200 members) was enjoined by the U.S. district court at Indianapolis for violating the minimum wage, overtime and record-keeping provisions of the law in its publishing house. A federal appeals court upheld the adverse decision. Now the church asks the Supreme Court to set it aside as an invasion of the religious liberty guaranteed by the First amendment. Well, there are various conceptions of holiness. ¶Thirteen U.S. ambassadors to Middle East countries recently conferred for four days in Istanbul with Henry A. Byroade, assistant secretary of state. Principal topic: what to do about the deteriorating situation along the Palestine truce line. Decision: to try to get a joint British-French-American declaration of intent to suppress any aggression by either Arabs or Israelis. The diplomats are reported to have given up hope for any effective action by the U.N. Security Council. ¶A footnote to a previous editorial: On May 5 we commented on Cambodia's appeal to the United Nations as evidence that the states of Indo-China were at last gaining some approximation of independence. We learn this appeal was never presented, but that France enlisted the help of other nations, including the U.S., to "persuade" the Cambodians not to bring the situation before the U.N. ¶There will be sorrow throughout American church life at the death on May 15 of Willard L. Sperry of Harvard.

Dr. Sperry, who was 72, retired last year as dean of the divinity school, a post he had held for 30 years. For a quarter-century he was chairman of Harvard's board of preachers.

The School Decision

SO HISTORIC a decision as that rendered by the Supreme Court declaring segregation in public schools unconstitutional deserves more attention than the single paragraph in last week's issue. That paragraph had to be written within a few hours after the court's verdict was announced. It contained the essential facts, but it could not consider the decision—or rather decisions, for there were two—at any length, nor could it develop the reasons which make this one of the great historic judgments of our highest court. We return, therefore, to further consideration of the school segregation cases.

I

Why has the court's judgment in these cases such historic importance? For one reason, of course, because by it our nation takes another long step toward making real that equality of opportunity which, in respect to education, has been denied so many of the children of our Negro citizens. It pushes along the effort to bring our democratic professions and our actual social practices into accord. According to a carefully detailed estimate by the *New York Times,* 40 per cent of the pupils in American public schools live in states where racial segregation has been either obligatory or permitted. Either condition, the Supreme Court has now ruled, is prohibited by the Constitution of the United States. With this verdict, the Negro American takes his longest stride since the enactment of the 14th and 15th amendments toward escape from the indignity of second-class citizenship and attainment of his full civil rights.

But this verdict will make history far beyond the boundaries of the United States. Nothing has so weakened the efforts of this nation to commend to others its conception of democracy, or to establish a claim to world democratic leadership, as our ambiguous record on the race issue. Any American missionary can testify—and hundreds have—that no handicap he has encountered has had more damaging effect than the belief, widespread in Asia and Africa, that our national practices on race matters have been immoral and hypocritical. This decision by our Supreme Court will do more to clean the hands of the United States as it comes into the court of world public opinion than any other single act by any agency of our government since the return of the Boxer indemnity.

Again, this verdict will be historic if it marks a decisive swing by our highest court to the deciding of great issues on the basis of the broad human interests involved rather than on a rigid conformity to past legal precedents. One of the most influential southern leaders, Sen. Richard B. Russell of Georgia, criticized the verdict on the ground that it was psychological rather than legal; the senator thought the court would have benefited (and the decision gone as he desired) if it had contained more jurists and fewer amateur psychologists. Here was, in a sense, a penetrating observation. One is struck, when reading the long list of authorities cited by the justices in support of their conclusions, by the number that refer to psychological and sociological studies of the effects of segregation on society rather than to law-case citations.

The core of the court's reasoning in the Kansas, South Carolina, Virginia and Delaware cases lay in the sentence: "To separate [children in grade and high schools] from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone." Thus to threaten damage to the "hearts and minds" of any Americans, the court held, is to deny them the "equal protection of the laws" promised by the 14th amendment. And where the 14th amendment does not apply, in the case of the federal District of Columbia, it is to deny them the "due process of law" of the Fifth amendment. Here is laid down a precedent for humanitarian construction of our law at which the shades of the great dissenters of the recent past—Brandeis, Holmes and Cardozo—must rejoice.

But if this decision by the Supreme Court makes history, it also reflects history. Slowly but surely the mind of the nation has been changing on this issue of equal civil rights and opportunities for our Negro citizens, and this change has registered in the decisions of our courts. Lawyers and social historians should find it fascinating to chart the shift in the Supreme Court from the "equal but separate" rule laid down in Plessy vs. Ferguson in 1896, through the 1935 and 1948 cases which opened state universities in the south to Negro graduate students, down to this sweeping repudiation of the segregation principle in 1954.

II

It was in the Plessy case that Justice John M. Harlan, a Kentuckian, wrote his magnificent sentence: "Our Constitution is color-blind, and neither knows nor tolerates classes among citizens." But Justice Harlan stood then in a court minority of one dissenter; it has taken more than a half-century to strike down the "equal but separate" subterfuge against which he protested. Yet, in a matter so deeply affected by the traditions, the prejudices and the inertia of a people, a half-century to cover the leagues which stretch between the Plessy and the Brown cases is not so long. The world, if not the sun, "do move." The Christian churches since 1896 have played a not unimportant part in moving it.

There were two fine things about this decision, both of which we referred to last week but which should have further emphasis. In the first place, it was unanimous. This, coming after it had been argued by such distinguished counsel (chief among those who implored the court to stick to the Plessy precedent to maintain segregation being a former nominee for the presidency), after it had been under the justices' advisement for so long, and coming from a court with three southern members, gives the ruling from the start its maximum legal prestige. This ruling is no 5-to-4 affair, which could be reversed tomorrow by the death of one justice or a change in the views of another. This ruling will stand.

And in the second place, the effectiveness of the ruling

almost certainly will be enhanced by the wise decision of the court to postpone for months hearings on the means and time-schedule by which school segregation is to be abolished. This interval should work against the race demagogues. It should give responsible elements in the south time to reassure the frightened, to draw up the constructive proposals which the court has asked for, and to put the race-baiters firmly in their place. There will be spots in the north, likewise, where these things will need to be done, and the interval for thought which the court has ordered between now and October will provide time to do them.

III

Some timorous Americans continue to ask how the south will receive this decision. There will be, of course, politicians of the Herman Talmadge stripe who will try to make political capital out of it. It was interesting to note that on the day after the verdict was announced, while Talmadge was proclaiming that the verdict would never be enforced in Georgia so long as he remained governor, Talmadge men called for a special session of the Georgia legislature to amend the state constitution so that Governor Talmadge, whose term expires next year, could succeed himself.

Yes, some of that sort of thing must be expected. But Talmadge is a minority type in today's south, and his kind is growing less influential. On the whole, we believe that this ruling will be calmly received in the south, and that public opinion will swing behind efforts to give it honest implementation. One basis for this expectation is the pride much of the south has in the very notable advances made in providing public education for colored pupils during the last twenty years or so. (At this point, a salute to the memory of Julius Rosenwald.) With so much accomplished under the old order, we are confident that the south's best leadership, white and colored, will be determined that the record shall be maintained and improved under the new order brought by the Supreme Court's verdict.

We think, likewise, that a great deal of what might be called the silent public opinion of the south has already marked off segregation as a doomed and dying social arrangement. Southerners have seen jimcrowism whittled away in common carriers and in their state universities—and the heavens have not fallen. They have seen Negroes going to the polls in almost as large proportional numbers as whites—and the prophecies of bloodshed and ruin have not been fulfilled. On top of that, they have listened to the testimony of their sons on returning from army service that they have found in the "integrated" Negro a reliable, and often a cherished, comrade in arms.

Most of all, however, has been the way prepared for ending segregation in the public schools of the south by four elements in its white population. One of these is its churches. They may not have done very well with their own segregation problems (the Roman Catholics, on the whole, have done better than the Protestants) but many of their pulpits have kept consciences stirred and uneasy. So have a number of the south's best newspapers. Even more potent have been the women's organizations in some of the southern churches. Their refusal to take refuge themselves, or to allow their menfolk to take refuge, behind old dodges about "protecting womanhood" has done much to make the whole south aware of the requirements of social justice. And a fourth element is the south's magnificent young people who, by the tens of thousands, in high schools and colleges, have moved far, far ahead of their elders in their thinking and in their readiness to approve new mores.

The decision by the Supreme Court is a great thing for colored Americans, and Americans of all minority groups. (We trust that Spanish-speaking Americans and Indians will see this, and take advantage of it to secure and protect their rights.) It is a great thing for the south, as the south will eventually realize. It is a great thing for all of us. Among the comments on the decision we read, the one which seemed to make its moral importance most clear came from John Gange, director of the Woodrow Wilson school of foreign affairs at the University of Virginia. "This decision," said Mr. Gange, "will open the way to relieving millions of white Americans of a sense of guilt which we have carried in us and at least relieve some of us of some self-consciousness we have had even when practicing equality." It is not surprising to discover that Mr. Gange has served as an American educator in Asia.

'Wait till September'

[EDITORIAL CORRESPONDENCE]

Evanston, May 19.

ONLY 55 members of the General Board of the National Council of Churches took part in the regular meeting which adjourned here this afternoon, although its docket bulged with proposals of greater than usual importance. Among these were actions on the attitude of the churches toward racial segregation in schools, a Christian judgment on the H-bomb and a statement of the principles relating Christianity to economic life. Almost as significant were other actions dealing with federal aid to education, location of National Council headquarters and the role of technical assistance in international affairs. Another issue which demanded attention was the propriety of the churches having anything to say on social, economic or political matters. This involved the relation of the National Council to the group called the National Lay Committee. Since some members of the board arrived late and others left early, no action mustered as many as fifty votes on both sides.

I

"A second Emancipation Proclamation" was the way Dr. Jernigan, 85, characterized the verdict of the Supreme Court outlawing segregated public education. The action of the court was so recent that the General Board consented to short-circuit its usual cumbersome procedure and consider and adopt a draft resolution commending the court for giving "clear status in law to a fundamental Christian and American principle." The resolution urged "the churches and individual Christians to exert their influence with understanding and patience on the side of full and

honest compliance with the decision." J. Manning Potts of Nashville secured deletion from the resolution of a reminder that the National Council had earlier gone on record for a "nonsegregated church and a nonsegregated community."

Before this question reached the floor, B. E. Hutchinson of Detroit, a vice-president of the Chrysler Corporation, moved that the board discontinue taking positions on public questions and confine itself to "spiritual" matters. He spoke for the National Lay Committee, a group of wealthy Protestants of various denominations which was formed to help finance the council at its beginning. Members of this group unsuccessfully attempted to apply financial pressure on the council last year, but the budget was balanced without their help. Recently they held a meeting in Philadelphia at which they resolved to make one more effort to prevent the General Board from speaking on the application of Christian principles to social and economic questions, enforcing their views with the threat of mass resignations. Bishop William C. Martin, president of the council, read a letter from National Council Vice-President Jasper Crane of Wilmington, Delaware, a member of the group, who said: "Already several members of the National Lay Committee have resigned in protest against recent statements of the General Board." The letter warned more will do so if such actions continue.

The action of the National Lay Committee was precipitated by its failure, after a long series of delaying moves, to prevent presentation to the board of a proposed statement entitled, "Basic Christian Principles and Presuppositions for Economic Life." The statement was presented here by Charles P. Taft of Cincinnati, chairman of the department of the church and economic life. This department had been working intensively on the statement since 1952. At a departmental meeting last month, after two days of discussion, all 25 representatives of the churches present voted in favor of submission of the statement to the General Board. This was done, yet because of the opposition of the National Lay Committee, action on the statement was deferred until the September 1954 meeting.

The Hutchinson move threw the General Board into some confusion, which was resolved when his motion was referred to the policy and strategy committee of the board, for later report. Also referred was a recommendation submitted by Franklin Clark Fry, president of the United Lutheran Church, concerning a method of conciliating the laymen's group. It would require that when five members of the General Board question the propriety of council consideration of a given statement, the policy committee be asked to recommend what shall be done. When its advice is available, an affirmative vote of 80 per cent in the General Board will determine the question of propriety. This astonishing percentage indicates the lengths to which the General Board is prepared to go to conciliate the lay group.

The General Board took several actions looking toward a decision on location of a permanent headquarters for the National Council, but it did not make the final decision at this meeting, as was predicted. These actions dealt with proposals from the "Committee of Ten on Headquarters Location." Five members of the committee met earlier in the week and proposed that the General Board knock out its action of June 1952 making New York the "temporary" headquarters for ten years. This opened the way to make New York the site for a permanent headquarters. Advocates of a central location for the council did not oppose this action. Nobody challenged President Fry when he asserted that the choice now lies between New York and Chicago. The General Board has not so decided, except by implication.

The chief debate on the matter came over a recommendation from the Committee of Ten (or Five) announcing the "intention" of the General Board "to act on this recommendation [for a permanent site] at its September 1954 meeting." John Harms, executive vice-president of the Church Federation of Greater Chicago, moved that no action be taken until an adequate study of all the principal factors bearing on the choice is made. He declared the criteria set up by the headquarters committee at the beginning of its study three years ago called for reformation which had not been provided, and that no adequate study had been made of new considerations, such as the center of Protestant population and the bearing of the National Council's relationship to field work as well as to denominational headquarters. He was supported in this demand by Charles P. Taft, who said the resolution as it stood would present the General Board with a demand for a decision which it would have to make without relevant facts. During the debate Roy G. Ross, general secretary of the National Council, asked whether it was new data or an analysis of data now in hand that was desired. The question was not clearly answered. As finally voted by 27 to 22 the amendment asked for "supporting data" rather than "adequate studies," which considerable alteration was made on motion by Hugh Burr of Rochester.

II

For weeks the department of international justice and good will of the National Council has been under pressure from churches and church groups to issue a public statement against U.S. entry into war in Indo-China. Walter W. Van Kirk, secretary of the department, replied that it had been many months since his department had been able to gain a hearing from the General Board on any subject. His department came before this meeting of the board with a statement concerning the problem raised for Christians and the churches by the so-called H-bomb. It was moved to urge action on this matter by a poignant message from the National Christian Council of Japan, and by the recent statement against H-bomb experiments by the Anglican convocation of Canterbury. The department also anticipated widespread criticism of America and its churches because of the H-bomb experiments at the coming meeting of the World Council of Churches, and sought to take some of the sting out by prior action.

It was all in vain. Action was postponed until September. The argument for delay was led by Ralph M. Arkush of New York, an attorney for the Russian Orthodox Church in America. He pointed out that any such action as that which was proposed "would only give the puppet leaders of the Russian church [in Russia] a chance to make propaganda." He thought it would embarrass our delegation now at Geneva. He was supported by a New York preacher who insisted that moral scruples concerning the

H-bomb not only make us agree with the captive church in Russia but also with another reprehensible organization known as "Americans for Democratic Action." About this time (3:20 p.m.) a stampede started for the trains. All Dr. Van Kirk's pleas for action, outlining the long, tortuous process through which the statement had gone to reach the General Board, went for nothing. Voted: defer until September.

III

By some miracle, during the day three actions were taken which stand greatly to the credit of the harassed General Board. One approved a resolution urging the separation of foreign technical assistance from defense expenditures. The resolution came from the division of foreign missions and reflected missionary convictions in all parts of the world. Another adopted a Labor Sunday message to the churches. It was proposed by the department of life and work and was opposed, this time without much success, by the voting bloc of a half-dozen persons present representing the National Lay Committee. The third favored federal aid to education, "applied exclusively to the aid of tax-supported, public schools." This action was recommended by the joint department of religious liberty. It was opposed by the same lay bloc.

Among the pleasant memories of this session of the General Board is the dinner on the opening night. In the First Methodist Church of Evanston members of the church and of the Evanston council of churches expressed their appreciation to Dean Emeritus James A. James of Northwestern University, who has been a tower of ecumenical strength for several decades. They also listened to Bishop William C. Martin's proclamation of faith that while we can easily lose our liberties, as we now see, we shall not do so because American Protestantism is being visited by a revival.

Later the General Board reviewed the work of the department of the church and economic life and heard J. Irwin Miller, president of the Cummins Engine Company of Columbus, Indiana, discuss the importance of applying Christian standards of morality to our public and corporate as well as to our private lives. He said that in business life the struggle for survival is ceaseless, and men who are caught in it need the help of the church. It can help them stand aside periodically to consider the gospel in relation to themselves and their work. He said the church should give all men an opportunity to consider objectively the views of others and especially the words of Jesus Christ, which penetrate our lives like a shaft of sunlight in a cave.

Later Kenneth Boulding, professor of economics at the University of Michigan and member of the Society of Friends, described the importance of Christianity to men who have discovered the great power of the social sciences to manipulate men and things. This knowledge is a more serious threat, he said, than nuclear weapons, for all they can do is kill, while the wrong use of the social sciences can damn the soul as well as kill the body. "The task of the church is to bring science, and especially social science, under the dominion of the Lamb," he declared.

H.E.F.

'For Those Who Came in Late'

EDITOR THE CHRISTIAN CENTURY:

SIR: The words above are frequently heard on radio and television. They introduce a summary of what has already happened on the program or newscast so that stragglers who just tuned in may get the plot up to date. Thus a voice announces: "Seventh inning. Score, Dodgers 15, Giants 2." (That's for illustration, not propaganda.)

The words also picture sharply the high and necessary role of history in life. "For the benefit of those who came in late," history strives to tell what has gone before, so that the past may not be a total blank or a blooming blur. Charles Lamb put it clearly:

> 'Tis man's worst deed,
> To let the things that have been run to waste,
> And in the unmeaning present sink the past.

An appalling number of people today live in one dimension, the present. They know no other society than their own. They are cut off from any roots in the past. They are aerial plants, not putting down any roots into the ground of previous generations. They came in very late, just today. So, not knowing the past, they have no clear idea of the meaning of the present. They are under the tyranny of the contemporary. In music they know no Beethoven or Bach; just Irving Berlin and George Gershwin. In humor there is no Dickens or even Mark Twain; just Bob Hope and Milton Berle. One dimension is painfully thin.

One of the most important relationships of this condition is in religion. Christianity is a historical religion. Its meaning is lost to "those who came in late," who have no sense of past history. Their house of faith is built not on historical events but on the sand of "interesting suggestions." The psychological chatter which currently passes for Christianity with so many people did not have its origin in Jerusalem, but in a less ancient city, Vienna, the home of depth psychology.

The Christian history is transformed into a mumbo-jumbo, a sort of incantation, not as inane as "every day in every way" but "You, too, can be a Big Success if you think hard enough." But this sort of *Ene, mene, mine, mo* is far from the historical foundation of Christianity.

History is as indispensable in other realms as well. For the benefit of those who came in late there should be some historical teaching about the demagogues of history, so that the present specimens will not be mistaken for statesmen. Hitler, too, rose to power by screaming that he was the only one who could save the country from communism.

For the benefit of those who came in late, a bit of history in these days when there is so much effort to pulverize individuality in people would help. In particular, some history of the creation of the Constitution of the United States, of its respect for the rights of individuals. Too many have come in too late to get that first chapter.

Yours, SIMEON STYLITES.

U.S. Churches and the World Council

By Charles Clayton Morrison

THE ECUMENICAL movement has undergone an unperceived change in emphasis since it was institutionalized in the World Council of Churches. This shift of emphasis and concern has to do with the problem of Christian unity. The signs of this change are numerous. Some of them have appeared so incidentally and casually that, taken separately, their significance may not at once be apparent. But taken cumulatively they tell an unmistakable story.

The change on a matter so fundamental has not been generally understood. The World Council has felt no need to make a point of it. So the American churches have carried over the earlier conception of the ecumenical movement and naturally assumed that the World Council, whatever additional functions it has taken on, is still the implementation of the original ideal. The ecumenical movement had its origin in Protestantism, was inspired chiefly by American Protestants, and derived its meaning and urgency chiefly from the sectarian disunity of Protestantism of which the American churches presented the most lamentable example. In order that their anticipation of the Assembly in Evanston next summer may be clarified and relieved of erroneous expectations, it is important that the American churches be informed of the fundamental change from the earlier to the present ideal.

It Started at Edinburgh

The first "ecumenical" event in the long series of conferences that led to the creation of the World Council was called a "World Missionary Conference." It was held in Edinburgh in 1910. I was a delegate at this gathering. Within a few days from its opening session the conference was, in effect, transformed from a conference on Christian missions to a conference on Christian unity. This was the result of the powerful impression made upon the delegates by missionaries and nationals from many countries. With one voice they described the embarrassment and frustration of their labors due to the sectarian divisions at the home base, and the consequent necessity of founding sectarian churches in lands where our sectarian divisions had no meaning. They pleaded for freedom to present the gospel in the simplicity of what we would today call its ecumenical character, and to organize only ecumenical churches. It was their plea that inspired the movement for a union of the separated churches of the Protestant Reformation.

Plans were set on foot for a conference on "The Faith and Order of the Church" to be held at Constance in 1914, to answer the cry of the mission churches for unity. But the conference did not meet. While the delegates were on their way, World War I broke out. Meantime, a different approach to Christian unity, also inspired by Edinburgh, was developing under the "Life and Work Movement." Led by the dynamic personality of Nathan Söderblom, archbishop of (Protestant) Sweden, this approach maintained that Christian unity could be achieved by cooperation on the practical side of Christian life and work. This alternative approach resulted in a historic conference, held at Stockholm in 1925. The Faith and Order approach held its long-deferred conference at Lausanne two years later.

How Unity Got Side-Tracked

During the next decade the two approaches drew together. "Practical" problems ran down into the theological and ecclesiological problems of faith and order, and vice versa. In 1937, the two movements, meeting separately—Life and Work at Oxford, Faith and Order at Edinburgh—took initial actions for their merger in a World Council of Churches. World War II deferred the formal completion of this merger. However, it existed "in process of formation" until 1948, when, at Amsterdam, the formal organization was consummated.

With the merging of these two approaches to Christian unity, the original conception and goal of the ecumenical movement was broadened to include all Christian churches throughout the world. The Orthodox church was represented at both Oxford and Edinburgh in 1937, and other churches, long isolated from Western Protestantism, came into the new organization. With the exception of the Russian branch of the Orthodox church, nearly all non-Roman churches are now represented, and the door has been left ajar for Rome to participate, if it would.

The point to recognize in this brief recital is that, with the broadened conception of the ecumenical movement, there came a broadened motivation. What I shall call the global undertaking brought into the movement problems of a nature different from those with which the movement was predominantly concerned in its earlier history. These problems had the effect, not only of dividing attention with the original motivation of Christian unity, but of subordinating and actually modifying it.

Not Unity, But Good Relations

One evidence of this change is that provided by spokesmen for the World Council, including its general secretary, who have interpreted the issues which engage the council in terms of theological questions and of the church's mission, with only incidental, if any, reference to Christian unity. More than one spokesman has been heard plainly to state that a united church is not in the purview of the World Council. The Archbishop of Canterbury, one of the presidents of the council, recently confessed to a change of mind from his earlier interest in church union as the goal of the ecumenical movement. He has adopted a new formulation; namely, the establishing of "good relations among the existing churches." In this view the faith that motivated the ecumenical movement in its beginning and up to its halfway mark is being eclipsed.

In a letter published in The Christian Century (February 10, 1954) J. Robert Nelson, secretary of the Commission on Faith and Order of the World Council, also reveals this shift of emphasis. He is commenting on an article of

mine, "Eclipse of the Ecumenical Goal," which appeared in this journal on January 13, 1954. After pointing out that the membership of the World Council consists of many national churches, Dr. Nelson asks, referring to me: "Does he really expect the World Council to deal primarily with the question of the unity of certain Protestant denominations only? It would then cease representing an ecumenical movement as a World Council." My answer is a hearty and unqualified Yes! Not only I, but, I am sure, the American churches also, believe that the World Council was intended to deal with the problem of unity presented by Protestant denominationalism. The unity of Protestantism is not the marginal and parochial matter which the official mind of the World Council, fascinated by the idea of serving a *world* council, thinks it is. Instead, it is primary in the global undertaking.

Nature of Denomination Forgotten

A second evidence of change is seen in the World Council's preoccupation with the nature of the church. In its Faith and Order division it has devoted years of intensive study and research to this subject. But in all this volume of profound study, no attention has been given to the nature of the denomination. It should be obvious that a movement which is professedly devoted to the unity of the church but which totally disregards the institutionalized system which is the monumental denial of that unity is failing in its undertaking. Of what realistic value, for example, is the conclusion that the church in the mind of Christ is one church, unless this conclusion is laid alongside the existing sectarian churches to expose the nature of their apostasy from the mind of Christ?

Instead, a certain tenderness toward the denominations on the ground that "their differences are held in all good conscience" has characterized this academic labor. This superficial conception of the nature of the denomination has allowed its legitimacy to be taken for granted and inhibited any attempt to find and expose the sin of disunity for which the ecumenical movement has from the first professed repentance and asked divine forgiveness. It is this detachment of the World Council from the concrete problem of Christian unity presented by Protestant denominationalism that causes the American churches to wonder whether the ecumenical movement is, as they had been led to conceive it, a genuine movement for the only kind of Christian unity that has realistic meaning for Protestantism.

An Eschatological Prerequisite

A third evidence of this change is found in the over-all title of the Evanston program, "Christ, the Hope of the World." Interpreted eschatologically, that title indicates how far from its original motivating purpose the leadership of the World Council has moved. Instead of adopting a title that would suggest unity, this title, together with its official interpretation, suggests division. But worse than this, it has misled American churchly thinking to infer that this issue of the foundation of Christian hope must be resolved as a means to Christian unity. If this issue, then many others in the theological realm must be resolved before Christian unity can be more than an academic ideal. The American branch of the ecumenical movement has passed beyond this conception. For the World Council to set so formidable an example of a reactionary return to a basis of unity that is discredited by the whole history of sectarianism, tends to bring confusion and discouragement where there has been ardent hope and actual progress toward the goal of a united church.

Constitutionally Impossible?

A fourth evidence of the change away from the original motivation of Christian unity is found in post-Evanston plans. I recently gladly accepted an invitation from a Geneva staff member of the World Council to a post-Evanston "consultation on church union." It was carefully explained that the invitation and the consultation were not authorized by the World Council, that "the services of the Faith and Order secretariat have been offered to certain persons who desire to have such a consultation." The reason given for holding this consultation in this extramural manner was that the World Council and its commissions are "constitutionally forbidden to initiate plans for church union. Such is the prerogative of the churches themselves."

So it is now officially made to appear that the goal of Christian unity has not been merely eclipsed, but constitutionally excluded from the purview of the World Council! When I sought further information on this point, I received the text of an article in the constitution of the Faith and Order division:

> Its main work is to draw churches out of isolation into conference in which none is asked to be disloyal or to compromise its convictions, but to seek to explain them to others while seeking to understand their points of view. Irreconcilable differences are to be recorded as honestly as agreements. . . . Only churches themselves are competent to take actual steps toward reunion by entering into negotiations with one another. The work of the movement [Faith and Order] is not to formulate schemes and tell the churches what they ought to do, but to act as the handmaid of the churches in the preparatory work of clearing away misunderstandings, discussing obstacles to reunion, and issuing reports which are submitted to the churches for their consideration.

Contrary to the interpretation of headquarters, two things are clearly stated in the above article. First, that the main if not the only task of the Faith and Order division of the World Council is to seek the union or reunion of the separated churches; and second, that the World Council, through its Faith and Order arm, disclaims the prerogative of actively promoting any scheme or plan of union, since this initiative and action is the prerogative of the churches. How the official mind of the council could read into these words a *prohibition* of the study of the problems involved in the aspiration of the churches for unity is incomprehensible. This is particularly baffling when Faith and Order specifically defines itself as "the handmaid of the churches in the preparatory work of clearing away misunderstandings and discussing obstacles to reunion." Unquestionably, the presupposition upon which Faith and Order was constituted is the hope and determination to achieve a united church.

The explicit information from official headquarters now makes it clear that a different interpretation has been established there and, of all things, the one subject the World Council is *forbidden even to study* is the subject of church union! One is perplexed to find words to express calmly and patiently one's reaction to this new discovery

that in order to study and discuss church union it is necessary to go outside of the World Council! Any other subject —theological or ecclesiological—is admissible, but the subject of church union is prohibited! Until this authentic information came to me, I could conceive of no other theory to account for the radical shift of emphasis in the World Council's conception of itself except that it had been unconsciously lured away from its original goal of Christian unity by its preoccupation with its global task. It now appears that this theory was too charitable, and that the official mind was well aware of the change and sought to justify it by an egregiously unwarranted interpretation of a wise and proper constitutional limitation of its function.

Now that the Assembly of the World Council is to convene for the first time in our country, its effect upon the American movement for Christian unity is a matter of deep concern. This movement has gained strength, not only in its own inherent motivation, but in the belief that it was participating integrally in a world movement to the same goal. In this spirit the American churches have given their hearty support to the World Council. To learn at this late date, and closely prior to the Evanston assembly, that the pursuit of this goal has been officially excluded from the subject matter of the council's program will bring widespread disappointment to the ecumenical-minded constituency in the American churches. But if our churches are informed in advance that the World Council is not concerned with the unity of Protestantism, they can follow wholeheartedly the proceedings of the Evanston assembly without disillusionment as it wrestles with the great problems, other than Christian unity, which confront the Christian faith in our time, and without unjust criticism for its failure to do what it does not profess to attempt.

(In his most recent book, "The Unfinished Reformation," Dr. Morrison develops at greater length his analysis of the purpose of the ecumenical movement suggested above. On its publication, Henry Sloane Coffin expressed his "profound agreement with his main contentions" and hailed Dr. Morrison as "the champion of the American wing, or a large part of it, of the ecumenical movement." "The Unfinished Reformation" was published by Harpers.—THE EDITORS.)

Will the Negro Remain Protestant?

By Reuben L. Speaks

ALMOST EVERYBODY takes for granted that the Negro in the United States will remain Protestant. People say: "If a Negro is not a Baptist or a Methodist, somebody must have tampered with his religion." Well, that may have held true yesterday, but it is scarcely so today.

A recent survey in Philadelphia turned up the following facts: In the past five years the Negro membership of Roman Catholic churches has increased about 55 per cent. Many Negroes feel that the percentage of their people holding the better jobs in industry and in civic life is much higher among Catholics than among Protestants. Many Negroes believe that to become Catholic enhances their economic status. Negroes report that the Roman Catholic Church is rapidly becoming their most faithful ally in the struggle for economic improvement. Negroes say that among the major religious groups the Roman Catholic Church is by far the most interracial.

On the other hand, Negroes note that most Protestant churches are satisfied to follow traditions either conservative or reactionary. They discover that the Protestant minister is often the last man in the community to show an active concern about their struggle for economic betterment. They believe that many a Protestant minister is too busy—or too fearful—to take a stand on racial issues.

The difference in attitude appears whenever Protestants and Catholics face a change in the community, with Negroes moving in and white folk moving out. Usually a Protestant church tries to solve the problem by selling out to a Negro church, and then moving to the suburbs. When a Catholic church meets a similar situation, it seldom moves; it plans to remain in the community and serve the new population.

Before World War II the Roman Catholic Church showed little concern for the Negro. During slavery times it was not conspicuous in the antislavery camp. Among the leaders of the Abolitionist cause there is no listing of Catholics. After Emancipation their general attitude seems to have been either indifferent or unfavorable.

The Change in Catholic Strategy

But in the past fifteen years the attitude of the Roman Catholic Church has changed radically. According to many Negroes, the change has come about for the following reasons: Through his increasing urbanization the Negro has come into close contact with Roman Catholics. This has resulted in mutual understanding and appreciation. The Negro has usually found it easier to live among Roman Catholics of immigrant stock than among white Protestants. The Negro has generally been accepted by the labor unions, many of whose local branches are controlled by Roman Catholics. The Negro has become a decisive factor in the political life of almost every city.

For such practical reasons the Roman Catholic Church has begun to show intense concern about Negroes and their children. The leaders of the hierarchy expect parish churches to open their doors to the Negroes of the community. Perhaps because this change has come recently, it has attracted little attention from Protestant leaders.

Indeed, many Negroes feel that the Protestant church is either aloof or antagonistic. In one of the major white denominations in the Philadelphia area, only one congrega-

tion out of hundreds is known to welcome Negroes as attendants and prospective members, and their children as members of the church school. If you were a Negro in Philadelphia, would you remain a Protestant?

The blame for this rapid and increasing trend toward Roman Catholicism does not rest solely with churches composed of white people; it can be laid also to the ineffectiveness of Negro Protestantism. The Negro ministry has relied too largely on emotionalism, and has failed to stress the teaching function of the Christian ministry. Many Negroes join the Roman Catholic Church because they believe that it gives them a doctrinal foundation for their religious living. They have not chosen between Catholic doctrine and Protestant doctrine, but between Roman dogma and nothing.

A Matter for Protestant Concern

Why should Protestants feel concerned about this shift? Many of us Negroes believe that our people will best serve their own cause, and that of the Kingdom, if they remain Protestant. But we must have more encouragement and help than we are getting from white Protestants.

One reason for concern seems to us particularly pertinent today. Catholics already control the politics of nearly all our large cities, and they are reaching out now to the rural areas. If Catholics can keep the loyalty of people with immigrant history (southern Europe), and gain a large following among Negroes, the United States may before long become a Catholic land, with ties to Rome and increasing attacks on the separation of church and state.

The greatness of our country so far has in large measure been due to the dynamic contributions of Protestantism. As a race, the Negro in our land could never have made such strides as he has in economic improvement and in education had it not been for Protestant contributions to human betterment. With such a record of achievement and influence, Protestant churches ought now to be doing everything they can to hold, or regain, the Negro's loyalty.

What Can Be Done?

What, specifically, can they do? Here are some suggestions, offered by one on whose heart the concern lies heavily: In every community with a mixed population there should be at least one interracial church with two ministers, one Negro, the other white. In any community where this plan is not feasible, both Negro and white churches should encourage people of both races to become members of the nearest church, whether it be Negro or white. There should be union services and frequent interchange of pulpits among the Negro and white churches. The local council of churches should not only go on record as condemning segregation in religion, but exert every effort to free local churches from racial bias and exclusiveness. Every Protestant minister should make a renewed effort to educate his people in the doctrines and ideals of the New Testament, especially in regard to Christian brotherhood.

If Protestant churches and pastors do these things, and do them now, the Negroes of tomorrow will, I believe, remain Protestant. Meanwhile, under God, what is done depends on the local church and its pastor.

Billy Graham in Britain

By Cecil Northcott

BILLY GRAHAM has brought his Greater London Crusade to a close with mighty devotional diapasons at the huge stadia of Wembley and the White City. Over 150,000 people choked London's transport system in their desire to get within sound of the Graham microphone. Even passes for the press had to be rationed, and anyone with a ticket to spare was a friend valued beyond rubies. There has been nothing quite like this "in religion" in London's modern religious history, and it may fairly be said that Billy Graham has spoken "to the town" as no other evangelist has ever done. The Archbishop of Canterbury sat at Graham's right at the final meeting and gave the benediction. Cash amounts to $420,000.

Graham started badly, but anyone bearing the label "American evangelist" would have done the same. We thought of Aimee Semple Macpherson, and the gush of Los Angeles. We thought of lush new sects from the land of 256 denominations. We thought of religion flowing with dollars and coca-cola. We imagined vast, expansive gentlemen with crashing midwestern accents punching home "the old gospel" and threatening the miserable British with all the perils coming to them from Bikini and Hiroshima. Even the British section of the World's Evangelical Alliance, which invited Graham, had attacks of cold feet. Not only had they opened the door to this invader, but they had risked $150,000 in the process. They had leased a vast concrete barn of a stadium at Harringay in the bleakest part of north London. Only dog-track gamblers and circus clowns went there. "Fancy getting converted at Harringay!" London was inclined to yawn cynically.

Then there was the slip-up on "secularism" and "socialism." It was a gaffe the press went for. Ignorant American! There was money too—$15,000 a year into the Graham pocket! "What's the rake-off on London? Religion is big business, and Billy is in the racket." So they talked as he came into this bowl of huddled history called London. And then they found him a modest, nice mannered, handsome young man who slapped his Bible and wore his clothes in that loose easy style which goes by the name of "well groomed." He handled the press well, distinguished Cambridge from Oxford, and said that he'd just looked in to give a hand to religion over here.

The cynics went up to Harringay and hoped to see the place half-full. They were disappointed. For six nights a week for twelve weeks the vast barn has been crowded with 14,000 people a night, extra meetings on Saturdays,

links by wire all round the country. Over a million people have attended the Graham meetings, and the reported conversions are 30,000. The Graham teamwork has been superb. The singing, the followup, the notes to parsons, the packaging and the delivery of the Graham gospel have style and precision. If ever method was allied to message, then Graham in London is the "most triumphant ever." The machine ticked, and all those who scream for using modern methods in evangelism have had their fill. The boys in the Graham team know their business. They're in evangelism. What's your line?

Only One Sermon

That is a pertinent question. Part of the Graham attraction in London has been, "This one thing I do." In short, authoritative sentences the tall young man with the wavy hair and the Hollywood drape has spoken about God. It might be said that he is familiar with God. He knows God. He is sure. He sweeps his long arms over the great open spaces at Harringay and speaks for God. He has one sermon and one only: God loves. God loves you and the world. Decide now for God. It is crude in its brevity and compelling in its repetition. It has the crudity of compulsion, and the conquering power that crudity brings.

Graham has mystified British observers in his almost studied avoidance of emotion. He makes no appeal, except the subtle one of his own presence. He leaves behind in the memory no memorable phrases. As an orator he is flat and dull. Where then lies his power? Plainly he is being used as a channel of communication. There is no other explanation. There are many things that Billy Graham is not. There is one thing that he is—a man of God.

The thousands who flocked to see and hear have been mainly "the faithful," and they have been rewarded by a lift of the spirit, a religious thrill. There is no doubt that honest-to-goodness Bible fundamentalism and evangelicalism have been given a magnificent testimonial. From now on we shall be told with all the accents of authority that this is the way to convert the 1950's. We have returned at last to the paths of grace from which the churches have strayed, and from which organized religion has wandered. The popular press has already joined in this chorus. One paper with a million and half circulation says in a long editorial: "Will anyone deny that this is precisely the message that our generation needs? If Mr. Graham can indeed rekindle the faith that makes life worth living, then it would be wrong to doubt either the sincerity or power of his mission just because he surrounds it with the trappings of modern propaganda. . . . Uncertainty is breeding aimlessness. It is hard in the cold caverns of fear to discover the sweetness that lies in the sun and the stars and the wind on the heath."

A Breeze; Not a Strong Wind

Is Graham the wind on the heath for Christianity in Britain? Many have asked that question during these three months. Thousands have prayed that it might be so. No campaign has ever had such a backing of prolonged and persistent prayer, and no campaign has so assiduously cultivated the right relationships with the churches. But is the wind blowing? Yes, of course it is, but the puffs are light ones. There is no powerful, irresistible current blowing all before it. There is a lift in the sails, but the ship still idles on a comparatively calm sea. Graham has been a welcome puff, but he is not to be mistaken for the wind itself.

Graham has given a new valuation to the term "American evangelist." And that, in these doldrum days of Anglo-American relations, is to be welcomed. No longer shall we dread the coming of another conquering hero out of the West. We have seen a happy and friendly sample of what a Bible college, plus enthusiasm, plus the gift of personality, can do, and we like the sample. Graham can come again, as he has already been invited to do, and I prophesy more victories at Harringay, Wembley and the White City. For there is no doubt that a lot of people like to have religion purveyed in the Graham manner. The note of authority is there. The claim of God is put in a style that no adolescent can resist, and very few people grow in religion beyond the adolescent stage. For the majority, what happens at sixteen remains final. And Graham speaks to the adolescents of all ages. His evangelism is a neatly packaged medicine which you swallow knowing that it will do you good.

Help or Handicap?

It is here that the observer on the sideline stiffens at all the Grahams throughout the world and their methods. Already one hears of London ministers complaining of a revival of a naive biblicism amongst those who have decided for God and Billy Graham. That is always a risk of this method of evangelism, and the churches have to live through it, and be patient enough to lose some of their people to the pentecostal and Bible groups "where the gospel is preached." On his part, Graham has been loyal to the churches and their ministers. His campaign has given a magnificent fillip to them, but in the long run the results of Graham may be a handicap to the growth of an intelligent Christianity.

Another danger of the Graham campaign is what may be called "the easy solution of problems." Get the individual right, and you get the world right. A million people have had that doubtful doctrine preached to them with authority, and the "Old Book" has been shaken aloft as the signal of its authenticity. Convert Malenkov tomorrow and communism crumbles? Change Malan overnight and black equals white in South Africa? No, sir. What Graham omits from his evangel is the deadly corporateness of sin, and the infinitely intricate involvement of all of us in it. That finally crucified Christ, and still crucifies him. It calls for more than personal conversion, and more than a personal response.

We are still groping after that "more." Graham has not elicited an answer. London still awaits the trumpet call. Graham has piped a note of hope for a million, and relayed a refrain to a nation, and we are thankful for it. Too much must not be built on too little. Those who pray for an evangelistic "breakthrough" are praying for something which God is denying to this generation, because God knows that mere revival is not the way of the Christian gospel. We are people of a *new* day and not just the crusaders of the *old*. In spite of his twentieth century youth, Billy Graham is an ancient of the nineteenth. He fulfills his mission like John the Baptist, with techniques that are still powerful and astonishingly potent for many. But the kingdom is not his.

JUNE SURVEY OF BOOKS

Ethics and Ontology

LOVE, POWER AND JUSTICE. *By Paul Tillich. Oxford University Press, $2.50.*

ONLY NOW AND THEN does one encounter a brief volume whose value one discovers to be in inverse proportion to its size. Such, however, is the conclusion to which one is drawn by *Love, Power and Justice,* the latest and briefest book by Professor Tillich, and such the promise which one can offer to those who are interested in philosophical theology and one of its most conspicuous spokesmen in the world today.

The title suggests a continuity between this book and the one which immediately preceded it, *The Courage To Be.* Both are addressed to a critical analysis of concepts which, although commonly categorized as representing moral virtues, are shown to be pervasive in all serious philosophical undertakings. Both, especially the present one, proceed on the explicit assumption that the confusions and ambiguities which now blur these concepts can be removed only when one strikes deep into the discipline of ontology. Thereby Tillich becomes a champion of ontology as the living discipline which is indispensable for restoring clarity and certainty to terms which become corroded through careless handling in daily communication.

Incidentally, the descriptive statement of ontology with which the second chapter opens is unmatched for succinct clarity. One sentence from this brief passage may illustrate the incisiveness with which Dr. Tillich thinks and writes and at the same time indicate his general view of ontology: "Ontology characterizes the texture of being itself, which is effective in everything that is, in all beings, living and dead, subhuman and human."

Professor Tillich is an exceedingly systematic thinker, as will be demonstrated on a massive scale with the completion of his *Systematic Theology* in the forthcoming publication of the second volume. The present much slighter volume also bears witness in a handsome way to the vigorously systematic analytic of the author.

Following an introductory chapter in which the ambiguities and contradictions which have attended the use of the terms love, power and justice are elaborated, the book falls into two parts of three chapters each. In the first part, the author examines each of the three concepts in turn and elaborates the various interpenetrating relationships which they bear to each other and basically to being as such.

The second part develops the applications of the ontological analysis of the first part to ethical problems arising in personal and group relations and in the relation to the ultimate. Dr. Tillich quite rightly insists on the organic interconnectedness of the two parts, since "one cannot discuss the ontological foundations of love, power and justice without presupposing their ethical functions, and one cannot discuss their ethical functions without referring constantly to their ontological foundations."

Before reading *Love, Power and Justice* one may be puzzled by the juxtaposition of these three terms in the title. However, this is no accidental or arbitrary collocation. It is the author's primary purpose to demonstrate that, although each term is identifiable in its own right, the basic meaning of all three depends upon an inescapable ontological connexity which is discovered among them. In other words, the three terms point "to a trinity of structures in being itself." Consequently a double purpose is served: the basic meanings of the terms have been disclosed in an interpretation which at the same time becomes symbolically luminous for the character of "being-as-being." But now, having arrived at this point, we have also discovered the ultimate, "for the ontological and the theological are in one point identical: both deal with being as being. The first assertion to be made about God is that he is being-itself."

Among the corrective judgments which Tillich feels justified in making, once love, power and justice are rightly (that is ontologically) understood, are some which are especially memorable: (1) *libido, philia, eros,* and *agape* are not different kinds of love, but the various dimensions of love, for "love is one." (2) "There is an element of libido even in the most spiritualized friendship and in the most ascetic mysticism. A saint without libido would cease to be a creature. But there is no such saint." (3) Compulsion or force as such in human relations is neither bad nor unjust. (4) The Golden Rule is a highly questionable "criterion of justice in personal encounters." (5) It is not the case that "love's work starts where the work of justice ends."

One hesitates to introduce even mild criticisms, yet two minor comments may be made. Again and again one feels that the book suffers from its conciseness. There is a recurring sense that at significant junctures something has been left unsaid. This is doubtless due to the fact that the book originally constituted a series of lectures given first as the Firth lectures in Nottingham, England, and later as the Sprunt lectures at Union Theological Seminary in Richmond, Va.

The second comment arises from Dr. Tillich's repudiation of the concept of self-love as at best a metaphor which should be abandoned in favor of one of at least three alternatives "according to the context." Yet in subsequent passages he appears to affirm the literal reality of a love relationship of the self to itself. This is to be observed, for example, in the final chapter where in discussing the transcendent *agape* he insists that *"man can love himself* in terms of self-acceptance only if he is certain that he is accepted."

One could never suggest that any of Professor Tillich's writing is easy prey for the casual reader. However, *Love, Power and Justice* can be highly recommended as a helpful introduction, since many of the concepts and principles which figure prominently in his system appear in this volume. But even in itself it offers an unusually rewarding experience. MORLEY MAYS.

His Battle Is Ours

I PROTEST. *By G. Bromley Oxnam. Harper, $2.50.*

"STAND UP and fight" is the advice Elmer Davis gives over and over in his recent book, *But We Were Born Free.* In *I Protest* Bishop Oxnam describes what happened when he stood up and fought back against the House committee on un-American activities. For years this committee had been circulating the contents of a "file" whose alleged facts and conspicuous omissions of fact misrepresented the bishop. Finally, in 1953, a member of the committee, Rep. Donald Jackson, devoted the principal part of a St. Patrick's Day speech in the House of Representatives to an attack on the bishop. Among other things, he said that Bishop Oxnam served God on Sunday and communist fronts the rest of the week. The bishop decided it was time to stand up and fight. So he requested a hearing before the committee.

This book is a record of what happened on that eventful 12-hour day last summer before the committee in the full glare of television lights. It also includes flashbacks into the entire ministry of Bishop Oxnam, plus summaries of books evaluating the work of the House committee on un-American activities. The bishop is ready to give the committee credit for some useful accomplishments. He does not question the right of Congress to investigate, but he challenges its right to persecute. He portrays with justified indignation the dishonest methods used by the counsel for the committee, and by Reps. Velde, Jackson and Clardy particularly, to justify the committee's course of action and its refusal to "clean up" its files. This reviewer was present at the hearing in Washington and has read the record of the day which was published in *U.S. News and World Report.* The bishop was entirely justified, as his book bears evidence, in saying: "This is not an investigation. It is intimidation. It is a 20th century inquisition."

The book scores the committee for refusing to set the record straight in dozens of cases in which the bishop proved its charges were in error. At the start of the hearing Bishop Oxnam tried to bring about a discussion of the charges contained in the "public file" which the committee had been circulating. He complains that the charges and his reply were simply entered in the record as an exhibit and were never discussed or passed on. One of the astonishing omissions in the bishop's book, however, is the admission that he has done the

same thing. His book would have been stronger if it had included, at least as an appendix, the "file" and his reply as they appeared in the *Washington Post* on Easter Sunday, 1953. It would then have preserved for posterity's amazement the kind of "evidence" on which the committee depends for its conclusions.

Bishop Oxnam's book shows why he had to fight back. But it also shows that his battle is also the battle of every person who values religious and other civil liberties. The activities of this congressional committee are financed from public funds. While these activities do some good, on balance they do a great deal more harm. They have served as the model for other congressional inquisitorial bodies. Nobody who dares to call his soul his own is safe from this kind of attempted intimidation. If all the people who should stand up with Bishop Oxnam read his book, it will get the circulation it deserves to have.

HAROLD E. FEY.

Finding a Fulcrum for Reason's Lever

A NEW CRITIQUE OF THEORETICAL THOUGHT. *Volume I. By Herman Dooyeweerd. Presbyterian and Reformed Pub. Co., $36.00 per set (4 vols.), sets only.*

IF THE NATURAL as well as the cultural sciences are rooted ultimately in philosophy, if the basic concepts of all special disciplines have their philosophic ground, and if reality as such is the proper object of philosophical analysis, then a disconcerting but crucial question must be faced by the philosopher: What validates philosophy? If philosophy is the founding discipline, what founds philosophy? The realization of the full force of this question leads to certain related problems: What is the true relationship between philosophy and religion? Can philosophical analysis be independent of religious commitment? Does the proper study of philosophy include itself?

The fundamental problem of an "Archimedean point" of philosophy is at the heart of this first volume of a four-volume work by the contemporary Dutch thinker, Herman Dooyeweerd, whose work is brought to the English-reading audience through the able efforts of translators David H. Freeman and William S. Young. Promised for future publication are two further volumes and a final fourth volume which will contain an index to this massive work. The first volume, subtitled "The Necessary Presuppositions of Philosophy," serves as a prolegomenon to the entire work. It is this prolegomenon which poses and takes up the problem of the "Archimedean point" which the philosopher seeks. Is such a point possible?

The author approaches the problem by distinguishing between two fundamental polarities in philosophic thought: what he terms the "immanence-standpoint" and the "transcendental-ground-idea" of philosophy. The first "accepts the self-sufficiency of philosophic thought in accomplishing its task"; the second leads to the conclusion that it is the "religious root of existence" from which philosophic thought "has to receive its central direction." The complex technical argument which leads the author to the second standpoint can only be indicated here in the most general terms. For Dooyeweerd "no philosophical thought is possible without a transcendent starting point," for every effort the philosopher makes to set the limits or boundaries of knowledge necessarily carries him beyond these limits. Paradoxically, every act of assertion about philosophical bounds must be made from a perspective that transcends those bounds.

But the problem is not one of pure theory of knowledge, for, according to Dooyeweerd, the choice of standpoint is made by the "full self" and involves a "religious act." The very proclamation of the self-sufficiency of philosophy is an act of transcendance—an act, therefore, that cannot provide its own ground. Stated in the most direct, if reductionistic, terms: the author holds that philosophy cannot pull itself up by its own bootstraps, that it receives its direction from a religion which is the "central sphere of our created nature."

The search for the "Archimedean point" is developed historically by Dooyeweerd in a systematic manner against the background of the total history of philosophy but with particular respect to such philosophic schools (among many others) as neo-Kantianism and phenomenology and to such representative thinkers as Hermann Cohen, Rickert, Husserl and Scheler. But the author also transposes his theme into a general critique of ideas as expressed in the major systems of Western philosophy. The philosophic scholarship exhibited is prodigious and deep. The author moves from system to system without sacrificing the quality of his insight and penetration.

For those who are willing to make a sustained effort, this book will be a rewarding venture on several scores: it presents a responsible inquiry into root-problems of philosophy, it analyzes key problems in some major traditions of modern German philosophy which are not well known in this country, and it presents the author's own philosophico-religious concept, which he terms the "cosmonomic idea."

Rather than entering into a discussion of the philosophical meaning and implications of the "cosmonomic idea," let us turn to Dooyeweerd's conception of its religious aspect. The problem of the "Archimedean point" finds its resolution in a religious ground: "*the totality of meaning* of our whole temporal cosmos is to be found in Christ, with respect to his human nature, as the *root* of the reborn human race." The thought of Calvin is taken as the point of departure for a "real reformation of philosophic thought." Dooyeweerd writes: "We will reject every philosophical standpoint that leans upon the 'naturalis ratio' as a supposed self-sufficient Archimedean point. Our aim is an inner reform of thought which is born from the living power of God's word, and not from an abstract and static principle of reason."

It is not possible within the compass of this review to attempt a serious philosophical analysis of Dooyeweerd's contribution to philosophy in the present work, or even to evaluate the single theme we have selected for emphasis, that of the "Archimedean point." It must be remembered that the author has given us so far only the introduction to his total argument; criticism must await the publication of the second and third volumes of his work. I would, however, venture one remark: Is it not meaningfully possible that the search for an "Archimedean point" involves certain cardinal paradoxes which characterize the very art of philosophizing; that the "Archimedean point" if turned upon itself shatters like quicksilver into the fragments of paradox? The alternative to this, it seems to me, is a phenomenology which, though it generates its own ultimate paradoxes, is the only basis for distinguishing *episteme* from *doxa*.

MAURICE NATANSON.

Faith without Literalism

THE BIBLICAL FAITH AND CHRISTIAN FREEDOM. *By Edwin Lewis. Westminster, $3.50.*

THE CENTRAL issue of this book is very clear: the importance of the Bible as a witness to God. All else is subservient. Dr. Lewis believes that God is self-disclosed and not "discovered." Revelation takes place as the disclosure is accepted by faith.

This new biblicism is no revamped fundamentalism. It accepts all the true values of biblical criticism and relies much on form criticism. For example, the author agrees that the Fourth Gospel probably contains few, if any, of the verbatim words of Jesus, yet he believes that this Gospel is the most profoundly Christian of any because it confronts us most directly with the Living Word through whom God reveals himself.

The great, and important, point of the book is that there is a continuity of revelation which shows *through* the record and that revelation is always concerned with but one thing—God. The important thing, therefore, about the Bible is not in what might be got from a literalistic acceptance, but what may be obtained through realizing that the revelation of God is always in relation to definite historical situations and limitations. The Word shines through these limitations.

Dr. Lewis' book seeks to provide "a point of view from which alone the Bible in its totality may be rightly construed, rightly used, and rightly interpreted" (p. 27). From this point of view Christian preaching should be biblical, but much Bible-centered preaching is not really biblical because it deals with minor matters such as historical dependability or religious instrumentalities rather than the faith which created the Bible. The Reformation cen-

tered on the recovery of the Word of God in Jesus Christ, and then retreated to a new objective authority: the Bible instead of the church. The "true Protestant is a primitive Christian" in going directly to the activity of God climaxed in Jesus Christ and reading the Bible as an instrumental revelation of that activity.

The author gives considerable credit to Barth for bringing us back toward the realization that although the Bible contains the Word of God, the word is not self-evident since "no mere writing, as writing, is revelation. Revelation is the reason for the writing" (p. 23). Faith begins with the discovery that the Bible is about realities discovered only by faith at a level which touches the mind and conscience more than the eye or the aesthetic sense. So "the priest hypnotizes the critical mind; the prophet arouses it because he appeals to it. Arrestingly to preach is a much more demanding activity than impressively to lead a ritual" (p. 21). The preacher, bringing the Word of God to the people from the Bible, must think of the people before him and be an interpreter by remembering their needs and by appealing to the deeper levels of faith.

A very profitable portion of the book gives a quick but clear view of the Old Testament, the Gospels, and the balance of the New Testament in the light of Dr. Lewis' thesis. There is an especially effective development of the theme that the prophets, illustrated by Amos and Hosea, demonstrate freedom of faith as the way to discovery of the Word of God. The synoptic Gospels, Dr. Lewis shows, are utterly incredible from the viewpoint of "plenary inspiration" since the writers are not reporters but biographers with the essential mission to depict the authority of Christian faith's insight into God's act in Christ. Interpretations vary, but the gospel is the same; namely, that God was in Christ to reconcile. This same principle is illustrated by the place that such very different epistles as Romans, Colossians and Hebrews had in the early church; all were used through freedom of interpretation to present the same essential theme:

> What men of faith discovered for themselves about Jesus Christ must always be more important for the purpose of witnessing than a mere report of some statement he may have made about himself (p. 203).

The reference to "Christian freedom" in the title is justified in those portions which make clear the difference between the view that organizational matters are essential and the contrary view that they are merely functional. Christian freedom is the freedom to devise the best instrumentalities to serve the cause of Christ under changing conditions. This means that all things, including the sacraments, are subordinate to Christian faith and freedom. The essence of the church is its ecumenicity, which will find expression through freedom and not through conformity.

Is such freedom dangerous? Yes, just as all freedom is dangerous. But it is the only way by which to understand the "inner continuity" of biblical revelation and to receive divine guidance through the capacities of active faith. By faith we may accept or reject the particular arguments of biblical writers while at the same time accepting wholeheartedly what their arguments seek to set forth. By faith we may accept the God revealed in those writings by those to whom he revealed himself by their faith. All comes back at last to the acceptance of the "Word become flesh" through whom God reveals himself most clearly.

In a volume on major figures in American theology, David Wesley Soper has a chapter entitled "The Evangelical Theology of Edwin Lewis." It is an accurate indication, for Dr. Lewis has become, more and more, the champion of a religion of experience and of the theology which such religion produces and depends upon.

This book will not satisfy some parties, particularly those concerned with such things as apostolic succession or biblical literalism. But for those who feel a deep desire to hold to all that is good and yet be free to think and believe it presents a very sound theology of Christian faith which begins with the acceptance of God's revelation of his Word in Christ and discovers the inner continuity of that same revelation in the pages of the Bible.

CARL M. DAVIDSON.

Ground and Scope of Faith

FAITH AND CULTURE. *By Bernard Eugene Meland. Oxford University Press, $3.75.*

A DISCERNING critique of rationalism and modernism is here offered, together with a vigorous reaffirmation of the claims of Christian liberalism. Although Meland is influenced significantly by Protestant neo-orthodoxy, his reconstruction is determined primarily from the metaphysics of Whitehead. The book abounds with penetrating insight and is a careful appraisal of the leading ideas in contemporary theology.

The first section, "The Reconstruction of Faith," treats the new range of understanding which has come to Christian reflection from anthropology and psychology. Meland argues that the new concept of myth in the social sciences recognizes a profound dimension of depth in experience. He believes that the earlier liberal theology shared in the rationalism of the Enlightenment. Depth and mystery were given up in an appeal for clarity. The rejection of myth contributed to the "dissipation of faith." "The holy, the dimension beyond man, beyond the human structure, the not-yet, or the yet-unrealized intimation of God's creative working . . . is a dimension that was shorn from the moralistic view of man" (p. 30).

The essential philosophical orientation of Schleiermacher and Ritschl was determined from Kant's critiques. These theologies accepted in the main Kant's restriction of knowledge to moral categories. Meland believes that it is possible to pass beyond the limits of Kant's position and yet remain faithful to the liberal spirit. In particular, the liberal's doctrine of immanence must be maintained. Meland's own view rejects the older naturalisms and orthodoxies for the insights of emergent evolution and process philosophy. The emphasis on creativity in these interpretations points to the work of love in community.

Faith is not merely assent or a leap into the unknown. Neither does it belong simply to the lonely individual. Rather, faith is "the dynamic of culture." It is an actuality which transcends experience even as it works through it. Meland's writing is characterized by a deep appreciation for the place of Christian ideas in the Western cultural heritage: "The impress of the seminal valuations implicit in the Christian myth upon succeeding generations of Western people is of such an intimate and subtle character that no one within that stream of history can be fully aware of the degree to which he has been shaped by it" (p. 53). Faith proceeds from a depth of experience which can never be fully conceptualized. In its creative and renewing character, it is not bound by accepted standards of morality or religious truth. The "discernment of faith" makes possible a criticism of culture as well as community in love.

In his concluding section, "Faith and its Ultimate Issues," Meland argues that secularism can never treat the ultimate issues of faith because it ignores the depth of man's nature. It does not do justice to the precariousness or the persistence of creative good in human life. The discussion of human evil draws heavily on the insights of Kierkegaard and Reinhold Niebuhr. However, Meland emphasizes as well "the transfiguration of the elemental hope of the human race for more life" through love and sacrifice (p. 208).

This book is richly suggestive because it does not neglect the most commonplace sources of insight. The author shows, with authentic Christian insight, how they are relevant to faith and yet transformed by it. He believes that the claims of faith have metaphysical implications, but nonetheless wishes to avoid the pitfalls of the older supernaturalisms. He acknowledges explicitly that his interpretation has its basis in the philosophy of Whitehead. He rejects fideism and its invocation of an undefined transcendence and criticizes the dualistic imagery of contemporary neo-orthodoxy (p. 92). Indeed, he shows how much Christian understanding can be illumined from Whitehead's analysis.

It hardly need be pointed out that a criticism of the new Protestant orthodoxy is implicit throughout Meland's evaluation. He rejects the radical discontinuity and transcendence as well as the despair and anguish of contemporary existential philosophy. However, a more thoroughgoing acknowledgment of these aspects of experience would require on his part a reappraisal of the Reformation understanding of faith. His recourse to Whitehead's theism —with all its rich suggestiveness—does not make clear the unique claims of biblical

religion. Although the author speaks discerningly of *kerygma*, he does not allow for as much tension between biblical religion and philosophy as in Tillich's doctrine of correlation. Finally, there is little of the eschatological concern which is so important for European theologians as they approach the Evanston meeting of the World Council of Churches. To be sure, eschatology introduces emphases which may lead to obscurantism, but it also points to an aspect of Christian truth which demands a radical tension between faith and culture.

NIELS C. NIELSEN, JR.

Which Way Japan?

UNDERSTANDING THE JAPANESE MIND. *By James Clark Moloney. Philosophical Library, $3.50.*

IT NOW SEEMS CLEAR that overwhelming defeat in war and the effort at reform by American occupational authorities have not made Japan over into a democratic nation. Students of anthropology, history, sociology and religion are now trying to find out why. They also want to know what are the factors working for reversion to earlier types of thought and action, and what makes for change in the direction of responsible democratic nationhood, or perhaps toward communist revolution.

This book is the effort of a psychologist to prognosticate somewhat as to Japan's future on the basis of analysis of the social and the personal qualities of Japanese behavior in past centuries. This leads to recognition of the binding effect of precedent and social solidarity. It also emphasizes the predilection of Japanese leadership, lacking precedents in their own procedures, to imitate in detail the techniques of others who have effectively influenced Japan's military and social destiny. Does one want to understand Japan's perfidious attack on Pearl Harbor while her diplomats were calmly negotiating for peace in Washington? Well, says the author, there is a close parallel in the procedures of Commodore Perry and Townsend Harris in forcing Japan to do America's will 90-some years earlier. All of which leads to the question: "If the Perry-Harris sneak attack upon Japan led to Pearl Harbor, what might we eventually expect in return from the desolation of Hiroshima by our first atom bomb?"

In its logical progress from historical facts to psychoanalytically based tendencies, this is one of the most fascinating of modern books. Its value for Christian missions lies largely in its delineation of the factors which made for the ready acceptance of Christianity in certain areas of Japan's feudal life, and then for its almost complete repudiation when the social milieu made such a Europe-centered religion suspect. The wise strategy for Christians, according to such logic, would be to give less attention to the winning of individuals or groups to Western concepts of religious loyalty, and more to attempting the capture of Japan as "a homogeneous entity." It should be said in passing, however, that this latter approach is just what has brought the churches into ill repute in many parts of the world.

All in all, one wonders if Dr. Moloney does not unconsciously indicate the wiser and truer strategy when he cites the observations of the distinguished historian David Murray who at the end of the 19th century wrote as follows:

> Yet with all this vigilance and severity on the part of the government [during Japan's long era of seclusion], what was the amazement of the Christian world to learn that the old faith still survived! In the villages around Nagasaki there were discovered in 1865, not only words and symbols which had been preserved in the language, but even communities where had been kept alive for more than two centuries the worship bequeathed to them by their ancestors.

T. T. BRUMBAUGH.

Hromadka

CHURCH IN COMMUNIST SOCIETY. A STUDY IN J. L. HROMADKA'S THEOLOGICAL POLITICS. *By Matthew Spinka. Hartford Seminary Press, $1.00.*

WHEN it comes to preparing for Evanston, this monograph deserves careful attention. It greatly needed to be written, and it is well written. Out of his own Czech background and long friendship with Dr. Hromadka, Professor Spinka furnishes the materials which are essential if the position of the Prague theologian is to be understood either politically or psychologically.

Let it be said at once that Dr. Spinka does not question Hromadka's Christian loyalty. "I have," he writes, "full confidence in his sincerity, his loyalty to Christ and his cause, and even [*sic!*] in his devotion to the Christian church." Neither does Spinka deny the truth of many of the strictures Hromadka passes on capitalist society. Hromadka is not, says Spinka, as uncritical of communism as Bishop Bereczky of Hungary or Y. T. Wu of China. He always claims a Christian sanction for his political and social views: "Just because I believe in [Christ], I am ready to help anyone who fights in behalf of liberty, freedom, well-being, and justice for all the poor, oppressed, insulted and injured."

In these 55 packed pages Dr. Spinka does two important things. First, he pins down the devastating inner contradiction in Professor Hromadka's present position—his confidence in a "resurrection" for the Christian church under communism held along with his confidence in the inevitable and utter triumph of that communism, which itself holds that an evidence of its triumph will be the extirpation of religion. Second, in a brilliantly comprehensive sketch of Hromadka's career, he shows how the Czech theologian came to hold the views he now so eloquently champions.

From the start, Spinka says, Hromadka "seemed to have a penchant—amounting almost to a fascination—for unpopular causes." This took him out of Lutheranism into the Czech Brethren Church, out of the mildly liberal theological camp in which he had been trained into an all-out embracing of Barthian crisis theology, out of the liberal democratic camp of Masaryk and Benes into pronounced sympathy for, if something less than identification with, the dictatorship of the communists. Finally, though he continued to declare that "the church is above all political and cultural forces," Hromadka was pushed by the adverse weight of Christian world opinion to defend that dictatorship, with its brutalities, because its "ultimate aims" of "a classless society of human brotherhood and freedom" are "an echo of the prophetic and gospel message about Jesus Christ." But what has he done to insure some recognizable organic relation between these "ultimate aims" and what is happening in Czechoslovakia? Nothing.

Dr. Hromadka will be at Evanston (we hope). He will bring there the same eloquent proclamation of the promise of a new day for the Christian church under the stimulus of the communist "people's revolution" that he brought to Amsterdam. But the world church, if it meets his fervent apostolate with the same cool analysis and confident faith that Dr. Spinka shows in this study, need not fear the encounter. Such an onslaught by Professor Hromadka could, in fact, if met with the same factual knowledge and reason employed by Dr. Spinka, help the World Council get firmly set on its intellectual and social feet.

I do not often indulge in an "every person should read" book review. In this instance I say without hesitation that if every delegate to Evanston does *not* read Spinka's book before going there, it will be a great pity.

PAUL HUTCHINSON.

For 'Simple' Worship

A HISTORICAL APPROACH TO EVANGELICAL WORSHIP. *By Ilion T. Jones. Abingdon-Cokesbury, $4.50.*

HERE WE HAVE a Protestant of the "old school" pleading with some warmth for a return to "simplicity," "spontaneity" and "spirituality" in modern Protestant worship as over against ceremonialism, emphasis on the sacramental, and the minimizing of preaching. The author has been for 10 years the able professor of practical theology in San Francisco Theological Seminary. Earlier, he served as pastor of Presbyterian churches in Texas and Iowa. He is the author of *Is There A God? Minorities Are People* and *Devotional Readings for Times of Crisis.* He is greatly disturbed over modern trends in Protestantism toward liturgical worship.

Dr. Jones develops his subject by means of an abbreviated historical survey of worship from Old Testament times to the present. From this he unfolds and defends his idea of "evangelical worship." However, his historical excursion lacks the objectivity usually associated with such research, and

is marked repeatedly by his own bias. He assumes that his interpretation of evangelical worship is identical with the worship of the early church (pp. 85, 167), and constantly reads his viewpoint into his survey. He seems to find his ideal in the practices of the American church of the 18th and early 19th centuries, stating,

> the worship of the overwhelming majority of Christian churches in the United States was of the Puritan, informal, spontaneous, spirit-filled, evangelistic type of worship of the New Testament. In short it was evangelical worship (p. 156).

Dr. Jones describes ideal evangelical worship (p. 181) thus:

> It [evangelical worship] asks men to think, to worship, with their minds as well as with their hearts; to conceive of God in moral terms; to give the Spirit of God a chance to move their wills in the direction of their moral judgments; to put the emotions engendered in worship to work in their characters, in their ordinary human relations and in their human institutions. It puts a heavy obligation upon all the deeper, finer elements of human personality.

Who within the liturgical movement would very greatly disagree with this positive statement? But Dr. Jones seems to think that liturgical worship excludes this approach, and that only "evangelical" worship, which he equates with nonliturgical worship, provides it. Among other things, he feels that in other than "evangelical" worship the priestly aspects eliminate the prophetic function (p. 60), that emphasis upon the sacramental weakens the importance of preaching (p. 287), and that art is inimical to genuineness (p. 234).

Had the author's approach to his problem been less a protest against Protestantism's current movement toward a better ordered worship, and more a constructive evaluation of the uncritical attitudes and psychologically unsound innovations of some of its devotees, his book could have well served as a timely caution. There is no question that some would-be liturgists have appropriated indiscriminately embellishments and frills that are truly of Rome. But it is unfair to condemn the liturgical movement as a whole, and imply that it is not evangelical, because of the ignorance or errors of some. There are practices from the older liturgical traditions—carefully prepared prayers, interpretative art, and planned lessons, to mention only three—that are in no sense inconsistent with the spirit of the New Testament or of evangelicalism.

Dr. Jones' book is in striking contrast to the recently reviewed *Christian Worship* by George Hedley (see The Christian Century for Feb. 3, 1954, pp. 145-146). Dr. Hedley recognizes the values as well as the dangers in the liturgical movement, but he also sees some deficiencies along with strength of nonliturgical practices, without making each mutually exclusive of the other. Nor does Dr. Jones' treatment replace that excellent interpretation of the significance and opportunity of worship after the Reformed tradition presented two decades ago by D. H. Hislop in *Our Heritage in Public Worship*.

The value of Dr. Jones' study, no doubt, lies in its moving interpretation of those qualities of genuineness and spirituality which should characterize all worship, whether liturgical or nonliturgical.

G. Edwin Osborn.

Why Was Slovik Shot?

The Execution of Private Slovik. *By William Bradford Huie. Little, Brown; Duell, Sloan & Pearce, $3.50. Paperbound edition, New American Library, 25 cents.*

IN A BOOK bound to stir controversy as well as uneasy questioning on the part of thoughtful readers, Mr. Huie recounts the tragic story of the only American soldier executed for desertion since 1864. It is a harrowing story, told with superb reportorial skill and with a high sense of drama. The book represents a tremendous amount of research. The army cooperated fully with Mr. Huie in unsnarling the extraordinary amount of red tape.

On Oct. 8, 1944, Pvt. Eddie D. Slovik, ASN 36896415, reported to his unit (Co. G, 109th regiment, 28th division) near Rocherath, Belgium. He had been "lost" for about 9 weeks. During this "lost" period he had attached himself to the Canadian 13 Provost corps. When Private Slovik finally reported in to the 109th, Captain Grotte, his company commander, assigned him to the 4th platoon. Private Slovik remained on duty little more than an hour. He asked Captain Grotte, "If I leave now, will it be desertion?" The answer was "Yes."

Thereupon Private Slovik walked out of the company area. At 8:30 a.m. the next day he came to the military government detachment in Rocherath. He handed a cook a green slip containing his confession. ". . . I told my commanding officer my story. I said if I had to go out their again I'd run away. He said their was nothing he could do for me so I ran away again and I'll run away again if I have to go out their." On Nov. 11 a general court martial sentenced him to death. Incidentally, Private Slovik was not tried for his delay in reporting to his unit.

On Jan. 31, 1945, the commanding general of the ETOUSA, Dwight D. Eisenhower, received this high priority secret TWX: PRIVATE EDDIE D. SLOVIK, 36896415, FORMERLY COMPANY G, 109TH INFANTRY, WAS SHOT TO DEATH BY A FIRING SQUAD AT 1005 HOURS, 31 JANUARY 45 AT ST. MARIE AUX MINES, FRANCE.

Presumably the case of the *United States vs. Private Slovik* was closed. Actually, it is not. It may still rise up to disturb many of the principals involved. Example: both President Eisenhower and General McNeil, chief reviewing officer of the Private Slovik case, are members of the church whose pastor, Col. Edward L. R. Elson, was the highest ranking witness at the execution. At least one member of the court feels now that the circumstances "were not fair."

Private Slovik never expected to be executed. He had anticipated a heavy sentence which would later be reduced. This was more or less standard practice. But the Allies were engaged in bitter fighting at this time. There were many desertions. Private Slovik's execution would, and did, set an example—as the men of the 28th division testify to this day.

However, there is another question which disturbs the reader: Was Private Slovik executed for his civilian record? He was a dead-end kid from Detroit. He had stolen $59, for which act he served a term at Michigan Reformatory. He broke his parole. He was returned. Once more he went on parole. This time he went straight. He married in the fall of 1942. A year later he was drafted. He survived the rigors of military training, but he never seemed to have gained an understanding of responsibility and duty. He landed at Omaha Beach two months after D-Day and was ordered to join the 109th infantry.

After one night of terror under bombardment in a foxhole near Elbeuf, Private Slovik decided he would never fire a gun and that he would desert if an order to fire were issued. Private Slovik did receive the orders when he finally reported to his company. He refused to obey them. He begged to be assigned to noncombatant duty. But he was a rifleman, trained to kill Germans.

The highest legal reviewing authority in the ETO, Brig. Gen. E. C. McNeil, endorsed Private Slovik's death sentence: "His unfavorable civilian record indicates that he is not a worthy subject of clemency." General Eisenhower approved the findings of his legal authorities.

One cannot help wondering if Pvt. Eddie Slovik had the correct answer when he said to the sergeant in the execution yard: "Don't worry about me. I'm okay. They're not shooting me for deserting the United States Army. Thousands of guys have done that. They're shooting me for bread I stole when I was twelve years old."

The facts of Private Slovik's tragic life and death are most depressing. This book deserves careful, thoughtful, prayerful reading. Its implications affect everyone.

Alfred P. Klausler.

Books in Brief

Mrs. Searwood's Secret Weapon. *By Leonard Wibberley. Little, Brown, $3.50.* Like every competent writer of fiction which demands the reader's belief in the impossible—if you consider it impossible, for example, that a certain role in the action should be taken by the spirit of an early American Indian who has been an invisible student at Oxford for 200 years and in recent times has become a highly skilled aviator—Mr. Wibberley skillfully employs the technique of mingling homely and completely convincing details with the otherwise incredible feature of his story. The result

is, of course, that the whole acquires a pleasant air of verisimilitude which lasts as long as it is needed—that is, until the reader has finished the novel. He should read it rapidly, to make sure that it does last that long. For the reader who will go along with this harmless illusion, the story is highly entertaining and delightful.

PRINCIPIA POLITICA. *By Leonard Woolf. Harcourt, $5.00.* In the author's own words, this is "partly political autobiography and is mainly concerned with the political psychology of our era, of the contemporary form which the eternal struggle between liberty and authoritarianism has assumed today." For the most part it deals with the totalitarian regimes and their communal psychology. A deeply thoughtful study by a scholarly and reflective observer who has been in public service (e.g., as a member of Parliament), and has also engaged in a variety of industrial activities.

CRY OUT OF THE DEPTHS. *By Georges Duhamel. Translated from the French by E. F. Bozman. Little, Brown, $3.50.* An extraordinarily rubtle novel—translated from the French so skillfully that it does not seem to be translated at all—located in Paris before, during and after the occupation. The rigors and ruthlessness of the German occupation are only incidental. The novel concerns the moral problems of one "Felix," a business man with a dominating desire for success and power, clever enough and with a conscience flexible enough to enable him to become a collaborationist and, when the occupation ended, to shift back to the role of a patriotic Frenchman without loss of either profit or prestige, but still sensitive enough to the demands of "honor" to feel compelled to get a complete clearance from everyone whom he had injured in his climb to success. Everyone "forgives" him, but he cannot escape the final realization that his eagerness for forgiveness is a confession of guilt. In the end he has no accusers except himself and, being self-accused, he knows that he has failed. W.E.G.

A COMMUNICATION

SIR: I should like to comment on your May 12 editorial on the status of the proposed merger between the Evangelical and Reformed Church and the Congregational Christian churches.

I have no desire to discuss the present internal situation among our Congregational Christian brethren, but I should like to clarify one matter.

It would seem more accurate to say that while their executive committee "does not anticipate that it will have any recommendations" to present on the merger to their General Council in June, the basic substance underlying the possibility of the merger will doubtless come before that body then.

I refer to the long-awaited report of their Commission on Free Church Polity and Unity, whose chairman is the Rev. L. Wendell Fifield.

No copy of this report has been made available to me, although it was to have been presented to the Congregational Christian executive committee on April 27. But it is obvious that this committee's long and careful study of congregational theory will carry considerable weight in determining how far Congregationalism can go in movements for organic union; and by the same token, the nature and contents of this report and, just as significantly, its reception and disposition by the General Council, will go far in determining what hope the Evangelical and Reformed Church may continue to cherish as to the possibility of union with the Congregational Christian churches.

Because of this, we were anxious that any extensive joint conference between the Evangelical and Reformed General Council (executive committee) and the Congregational Christian executive committee should not be held until after the report was available and its reception and disposition by the Congregational Christian general body had been recorded.

This desire precluded any joint meeting between us before sometime in July, and with ourselves involved in the July 27-Aug. 5 meeting of the Alliance of Reformed Churches Holding the Presbyterian System Throughout the World, and our two bodies alike involved in the Evanston Assembly of the World Council, Dr. Douglas Horton and I were mutually agreed on a later date for our joint meeting which is now to be held on October 12-13.

I think no reproach should be visited on our Congregational Christian brethren for their handling of the proposed merger at this time. I hope, also, that none will be visited upon my own communion.

We of the Evangelical and Reformed Church have learned by the long, difficult and perplexing process of effecting one merger, that the process is never as easy for those who carry its burden as those outside of the process seem to think it ought to be. We are celebrating the 20th anniversary of our merger this year, and are rejoicing in many evidences of growing unity and vitality.

We are also deeply conscious of the continuing imperative resting upon all followers of Christ to persist in efforts seeking to repair the rents in the garment of his Body, the church. For that reason, the Evangelical and Reformed Church continues to hold itself ready to pursue negotiations which offer any hope of organic union between itself and any other Christian communion.

It was inevitable that the four-year lapse in the present merger negotiations, due to the litigation within the Congregational Christian fellowship, should result not only in a psychological loss of the mood for union in both communions, but also in the necessity of now making a thorough appraisal of our present situation. That we hope to do on October 12-13.

On the Evangelical and Reformed side we have now a number of concerns. One is as to just how extensive is the mood of dissidence within the fellowship of those with whom we hoped to unite. Another and not unrelated concern is as to just what proportion of Congregational Christian churches can be reasonably expected to enter the merger: will the dissenting residue be so large as to constitute still another significant division in the Body of Christ?

Perhaps our chief concern is as to just what Claremont meant when it spoke of a "constitution for the General Synod of the united fellowship." If that presupposes now just an administrative alliance on the top level of denominational life, we would hardly be interested further. As I have written elsewhere, "We want to be 'one body,' not just 'one head,' with whomever we join heart and hand." We are concerned also as to whether the "explanations" offered before the New York courts by counsel for the pro-merger leaders of the Congregational Christian churches must now be considered as a binding set of conditions under which only our sister communion is now by the courts authorized to proceed. This concerns us greatly because those explanations—offered no doubt in the best of faith and good will—seem to us to have reduced the original Basis of Union almost to the point of none effect. And it is interesting to note that one of the more responsible leaders of Congregationalism looks upon those "explanations" as what he calls a "mandate upon the Congregational churches by virtue of a succession of court decisions."

These are our major concerns. I am confident that our Congregational Christian brethren have concerns which, although of a different type, are equally basic to any hope of eventual achievement of this union. For that reason I bespeak for them, as for ourselves, the utmost patience and understanding. Rome was not built in a day; and the practicalities involved in denominational mergers are such that in my judgment any union worth achieving can be brought about only with the passing of time as finite men seek to bring themselves in accord with the leadings of God.

JAMES E. WAGNER,
President.
Evangelical and Reformed Church,
Philadelphia, Pa.

NEWS of the CHRISTIAN WORLD

Alabama's 'Book-Burning' Out

Mobile Judge Rules Act Adopted by the Legislature Unconstitutional—Dixiecrat Tide Ebbs

BIRMINGHAM, ALA., May 18.—On May 10 Circuit Judge Walter B. Jones of Montgomery declared Alabama's "book-burning" law null and void. (See The Christian Century for April 7.) Designed to "prevent communist ideology from infiltrating Alabama's public school and college texts," Act 888 as passed last year by the legislature made the impossible demand that every textbook be labeled by publisher and/or author as to the author's beliefs, communist affiliation or "subversive" connections. A storm of protest broke out after the legislature had passed the bill almost without dissent. Newspaper editors, educators and others led the attack. Finally Governor Persons and the state board of education protested that the law was unenforceable. Then a suit testing the act was instituted in Montgomery circuit court by three textbook authors and 25 publishers. They were supported by the American Textbook Publishers Institute. In rendering his verdict, Judge Jones declared that the act violates the due process clause of the 14th amendment to the Constitution, that it is "unreasonable, arbitrary and oppressive," and that it would deprive the public schools and state-supported colleges of textbooks "which was plainly not the purpose of the act." It is hoped that Judge Jones' verdict will be widely cited as a precedent when similar waves of hysteria threaten to engulf public education anywhere in the nation.

Folsom, Sparkman Win Primary Contests

The May 4 Alabama primary, equivalent to election for all but a few county offices, was featured by bitterly fought contests for the posts of U.S. senator and governor. In the first, John Sparkman, vice-presidential candidate in 1952, won over his rival, Congressman Laurie Battle, by more than 100,000 votes. Battle, who attacked Sparkman's record as too friendly to fair employment practices legislation and as "otherwise objectionable," had strong backing among conservative business and industrial groups. In the seven-man gubernatorial contest, James E. Folsom won by a majority of all votes cast. "Big Jim" Folsom's previous administration as governor (1947-51) formed the basis of attack by his opponents, but the "little man" returned him by a record vote.

See Repudiation of 'Dixiecrat' Control

Political observers here and outside the state see in the decisive victories of Sparkman and Folsom (in neither case will a run-off be necessary) a repudiation of the old-line Dixiecrat "machine" conservatism which has long kept Alabama political control in the hands of a privileged few. One of Folsom's platform promises was a guarantee that the legislature will be reapportioned according to population, a move designed to remove the present glaring inequalities in representation.

For the First Time, Negroes Win Mobile County Offices

A feature of wide interest in the primary was the candidacy of the first Negro to qualify for the legislative race in Alabama since Reconstruction days. Although Arthur D. Shores, Birmingham attorney, ran 28th in a field of 29 candidates for the seven Jefferson county seats, the dignity and modesty with which he conducted his campaign won him wide respect. Two of the nine Negro candidates in the statewide primary won office: Alex Herman and Clarence Montgomery, who gained places on the Mobile county Democratic executive committee. They are the first Negroes to hold such offices in the county. The Negro vote substantially increased in this primary, as did the white, as the result of the outlawing of the cumulative poll tax. It is estimated that the Negro vote doubled, although it is still less than 10 per cent of the total.

Temperance Forces See Legislative Hope

Although temperance forces in Alabama received little encouragement from the results of the gubernatorial race, the outlook for gains in the new legislature is bright. Andrew Turnipseed, minister who heads Church Forces Organized for Good Government, estimates that the June run-offs are reasonably certain to produce a majority in the house of representatives favorable to a liquor-referendum bill should one be introduced. There is a possibility that similar sentiment will prevail in the senate. Dry forces were disappointed in the failure of Wilcox county voters to return to the senate J. M. Bonner of Camden, veteran champion of temperance. Meanwhile, in three counties referendums on legal (i.e., state) sale of liquor resulted in defeat of the drys in wet Covington, victory in dry Macon and in wet Tuscaloosa—to add one more county to the preponderantly dry total.

And So Forth

Miles College of Birmingham, operated by the Colored Methodist Episcopal Church, has launched a campaign to raise $500,000 to match an equal amount in a conditional grant from the General Education Board. All denominations in the city observed a "Miles College Day" April 25 to receive offerings for the school.

Catholic Week reports that final estimate of damages resulting from the March 19 fire in Mobile's Cathedral of the Immaculate Conception (the "mother church" of Alabama's Roman Catholics) indicate that the cost of repairs will be $250,000, much of which will be met from insurance payments.

Recent showings of the film "Martin Luther" in Birmingham were well attended despite Roman Catholic Bishop Toolen's advice to his people not to patronize it. The film "John Wesley" was premiered here May 23—Aldersgate Sunday—at the Birmingham Southern College (Methodist) auditorium.

T. P. CHALKER.

Scots Union Still Raises Problems

Local Churches Present Knotty Issues, Particularly in Regard to the Reduction of Charges

EDINBURGH, May 7.—When union takes place between two great churches, as in the case (1929) of the Church of Scotland and the United Free Church, there are endless matters of practical administration to be worked out in the course of time. One of the chief of these is the gradual reduction of charges. In hundreds of places throughout the land there were more charges than now are really necessary. Common sense dictates reorganization, as does finance and the shortage of ministers. But local unions are not easily made; congregations are attached to buildings, associations and traditions—even to names. Many an honest and faithful heart has been bruised over the matter, and much prickly talk has ensued.

United Free Congregation Usually 'Gives in'

Where an old Church of Scotland parish church and a former United Free congregation are concerned, it has usually been the United Free which has had to give in. The parish church building is usually larger; it may have a fine large churchyard; it probably has an endowment of its own, whereas the United Free congregation may to some extent have had to depend on aid from the central Maintenance of the Ministry fund. Yet the United Free church may have been the better "giver" of the two; it may be not less active, not less spiritually minded. Its congregation loves its building, erected through the self-sacrifice of a past generation and maintained honorably through the years. The provision so often made at the time of union that decision as to which building shall be kept shall be made at a stated time, say a year later, looks fair enough on the surface. But if, as in the majority of cases, the nominal roll of communicants in the former parish church is larger than in the former United Free congregation, is not the decision a foregone conclusion?

Local Unions Speed Growth Of Minimum Stipend Fund

It is largely by achievement of local unions that the Church of Scotland's Maintenance of the Ministry fund has been enabled to increase the minimum stipend to which over 700 ministers look for part of their support. Meanwhile, the General Assembly's committee on unions and readjustments carries on its often thankless task with notable patience and consideration, and often with happy results.

Questions Authenticity of 'Believers' Priesthood

In giving the Croall lectures recently, Prof. W. D. Niven of Glasgow, one of Scotland's most respected church historians, discussed "Reformation Principles: After Four Centuries." He dealt with only two "principles"—the supremacy of the Word

of God as a rule of faith and practice, and justification by faith alone. He explained that he had omitted the oft-alleged third principle—the universal priesthood of all believers—because: 1. It was only in the 19th century that this conception was exalted by some into a "Reformation principle." 2. It is difficult for Protestant churches which hold by a "stated ministry" to draw clear distinctions between their ministers and Roman Catholic priests, except on the important point that no penitent sinner may be assured of divine forgiveness by confession to, and absolution by, a priest. 3. The principle has but a slender New Testament basis; we do find Christians described (I Peter 2: 5,9) as a holy or royal priesthood, but this probably alludes to the Old Testament texts "Ye shall be called a kingdom of priests" (Exodus 19:6) and "Ye shall be called priests of the Lord" (Isaiah 61:6). Professor Niven's lectures are being issued in book form by the Church of Scotland's publication department.

Diocese of Edinburgh Has New Dean

In the Edinburgh *Diocesan Gazette* (Episcopal Church in Scotland), Bishop Warner pays tribute to retiring Dean Mackay, pointing out that he has won the admiration and affection of untold numbers of people. Dean Mackay has served the diocese for 50 years, 30 of them as incumbent of St. Peter's, Edinburgh. Bishop Warner notes that the holder of the office of dean in the Episcopal Church in Scotland, unlike his English counterpart, is not the head of the cathedral chapter, but the bishop's principal assistant in the work of the diocese. He is appointed for life, or so long as he is an instituted clergyman of the diocese. In welcoming Dean Mackay's successor, Rev. D. B. Porter of St. John's, Edinburgh, Bishop Warner recalls that the last incumbent of St. John's who became dean of Edinburgh was the famous Dean Ramsey, whose Scottish reminiscences still, 80 years after his death, find a ready sale. Ramsey's fame is commemorated in the Celtic arch which faces Princes st. on the east side of St. John's.

In Brief

Other Lands, the lively magazine issued thrice a year by the Church of Scotland's foreign missions committee which somehow manages to maintain its quality through all shortages and famines, has an editorial in the May issue pleading for training and preparation of mind for young Scotsmen going out to work and live in Africa—some education by those who know how to keep a Christian perspective in the face of the perplexing developments in that vast continent.

Alexander Gibson, ordained 58 years ago, minister at Prestwick and at Tarbolton, for many years clerk to the presbytery of Ayr, has died. He made no great noise in the world, delivered no famous speeches in the Assembly, but he was universally beloved; his sagacity, humanity and humor lightened many a discussion and encouraged many a drooping heart. In his quiet, efficient way, he did more than anyone else to weld together the Ayr presbyteries of the Church of Scotland and the United Free Church after the union of 1929.

INNES LOGAN.

Luce Fund Gives Formosa Chapel

United Board for Christian Colleges in China Receives Gift for New Tunghai University

NEW YORK, May 18.—At the 22nd annual meeting of the United Board for Christian Colleges in China, held last week at Riverside Church, a gift of $50,000 from the Henry Luce Foundation was announced. The money will be used to erect a chapel at the new Christian college to be built on Formosa, in memory of Henry W. Luce, pioneer missionary-educator in China. The Formosa college, to be called Tunghai (eastern sea) University, answers a need long felt by the people of the island for an institution of higher Christian education. At present the united board is sponsoring a college for refugee students in Hongkong, English language training in Formosa, aid to a new Christian college in Indonesia, production of literature as part of the struggle for the minds and hearts for Chinese in southeast Asia, fellowships for Chinese students in the United States, and Chinese student centers in New York, Chicago, Boston, Philadelphia and Seattle.

F.O.R. Group Hears Appeal to Heal Japan's Resentment

Addressing the annual meeting of the New York branch of the Fellowship of Reconciliation at St. Philip's Protestant Episcopal Church in Harlem, Umeko Kagawa, daughter of Japan's famous Christian leader, warned that the Japanese people are fast becoming suspicious of America, and even turning against her. Miss Kagawa, a student at Yale Divinity School, attributed the new attitude to the drive for remilitarization of Japan and the recent explosion of H-bombs in the Pacific. She pleaded for a new policy on the part of the American government and people to keep Japan's friendship in the face of the present world tension. The main address at the meeting was given by Henry Hitt Crane, Methodist pastor from Detroit. Pointing out that we are at the same time the most powerful yet the most insecure nation on earth, Dr. Crane asked: "Can you get peace in any way without mutual trust, understanding and friendsip?" "We delude ourselves by believing that all power is essentially physical," he declared. "There is only one power—the power of love."

Italian Baptist Association Meets in New York Area

This past week-end the Borough Park Italian Baptist Church has been celebrating the 25th anniversary of its founding and acting as host to the first two days' sessions of the 56th annual convention of the Italian Baptist Association of America. The final two days of the convention were held in First Italian Baptist Church, Williamsburg, which is celebrating its 50th anniversary. At the opening banquet, the address was given by Reuben E. Nelson, general secretary of the American Baptist Convention, and the history of Italian Baptist work was presented by Stanley B. Hazzard, executive secretary of the Baptist Church Extension Society. The national Italian Baptist group elected as its new president Rolando Giuffrida, pastor of the Italian Baptist Church of Worcester, Mass.

Jewish, Christian Groups Sponsor Institute

An institute for clergymen was conducted last Monday under the auspices of the Manhattan and Bronx divisions of the Protestant council of Greater New York and the Manhattan and Bronx congregations of the New York federation of Reform synagogues. The institute featured two lectures on "Jewish Origins of Christian Worship" by Rabbi Solomon B. Freehof of Pittsburgh. In a message to the American Jewish Tercentenary committee, Pres. William C. Martin of the National Council of Churches commended Jewish participation in development of the national life of the United States. "Disproportionate to their numbers, varied in its forms, this contribution is conspicuous in science, culture, social welfare and politics," his message said, in part. The Jewish tercentenary, marking the anniversary of the first Jewish settlement in this country, will be observed from September through May.

Says Evanston Will Open American Eyes to Facts

At a conference sponsored this week by the Brooklyn division of the Protestant council, Prof. John C. Bennett of Union Theological Seminary here said that at the World Council Assembly in Evanston American churches "will be able to hear interpretations of the gospel . . . from Christians whose experiences are entirely different" from theirs. "American Christians will understand better how their own country, its policies and attitudes appear to churches in other lands," he said. Dr. Bennett stressed the fact that the World Council is not a "superchurch," since it has no authority over its members. On the other hand, he said, it is not a "mere echo"; it brings to every church in each national situation a fresh word from outside that situation.

And So Forth

A testimonial dinner here last week honored Channing H. Tobias, retiring director of the Phelps-Stokes Fund, and his successor, Frederick D. Patterson. In the main address, John D. Rockefeller III praised the fund for making available education opportunities in the U.S. and Africa. He emphasized that the pattern of philanthropy in this country is changing; today it is the lay and professional leader rather than the large donor who stands at the helm, backed by the many small givers "in whose hands lies the final verdict on any undertaking."

An interfaith "meditation chapel" was dedicated at the Hotel New Yorker last week.

Prof. Wilhelm Pauck of Union Theological Seminary spoke on "The Challenge of the City Church" at the annual meeting of the New York city Congregational church association at Riverside Church last Thursday. At the evening session a panel discussion was conducted on problems of the urban church.

Old First Reformed Church, Brooklyn, is celebrating its 300th anniversary this week.

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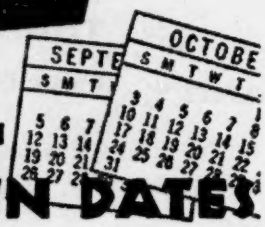

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Evangelicals Again On Argentine Air

Return Indicates Government Ban on Radio Activities No Longer Is in Operation

BUENOS AIRES, May 6.—Protestant radio programs are back on the air in Argentina after five years of silence. "The Voice of Prophecy," Seventh-Day Adventist program, was heard the first Sunday of March. Then 14 Baptist leaders obtained an interview with Pres. Juan Perón. He assured them that no obstacle to renewed broadcasting would be placed in their way. At the present time several groups sponsor regular programs. The Confederation of Churches is making plans to schedule programs as rapidly as time becomes available, hoping to reach the level of former years as soon as possible. The question of Evangelical churches in military zones along the Argentine frontiers was raised by the Baptist leaders during their interview with Pres. Perón. He assured them that there was "absolutely no intention of limiting religious activities." It is hoped that various legal prohibitions which have adversely affected church work in those areas will soon be lifted.

Protestant Radio Program in Uruguay Gets Response

A "problem approach" program directed by Methodist Missionary Eugene Stockwell over Radio Cultural de Salto in Uruguay has met good response during its first year on the air. This is something new in the Protestant radio ministry in this area. The many letters received from listeners demonstrate the program's effectivenes. This approach seems to strike a responsive chord with listeners who might otherwise be "scared away" by a seemingly irrelevant sermon.

Colegio Ward to Have New President

Colegio Ward, one of the largest and most respected Evangelical institutions in South America, is to have a new president. He is Ernest J. Bauman, an alumnus. Born in Argentina of American (Methodist) missionary parents, Dr. Bauman has had a continued staff relationship with Ward since his student days. Announcement of his election was made today by the college's board of trustees in New York and the local board of managers. Bauman succeeds Fred Aden, who will retire in 1955 after 36 years in administration of the institution. Ward, a self-supporting institution, is sponsored by the Methodist and Disciples of Christ mission boards. Later this year Dr. Bauman will make an extensive visit to the United States, where he will renew educational contacts and consult with the sponsoring mission boards.

Evangelical Confederation Holds Annual Assembly

Two new secretaries were presented to the 16th annual assembly last week of the Confederation of Evangelical Churches of the River Plate. They are Adam F. Sosa (Methodist minister), executive secretary;

and Jorgelina Lozada (Disciples of Christ minister), secretary for Christian education. They will continue to give part-time service to their former work—Mr. Sosa to literature preparation (he has translated over 100 religious books into Spanish), and Miss Lozada to Disciples of Christ activities for women and children. Jonas Villaverde (United Lutheran minister) was reelected president of the confederation. Subject of study at the annual meeting was the themes of the Evanston assembly. Julio R. Sabanes, Methodist minister from Eva Perón (formerly La Plata), addressed the main public meeting on "Our Oneness in Christ." Attending the Evanston Assembly from Argentina will be Pres. B. Foster Stockwell of Union Seminary (consultant), Methodist Bishop S. U. Barbieri (delegate) and Miss Lozada (a member of the World Council's commission on the life and work of women in the churches). The assembly heard reports from various commissions. It was favorably impressed with the results of four summer work camps and three youth caravans. Twenty-one denominations and seven institutions comprise the confederation's present membership.

Question Techniques of Faith Healer

Thomas Hicks, Pentecostal evangelist and faith healer, is nightly drawing crowds of from 5,000 to 15,000 to his meetings at the Atlanta football club's stadium here. Hundreds of miraculous cures have been reported. However, many pastors and theological students who have attended with a willingness to be convinced have come away disappointed. Apparently many persons who have failed to find release from physical infirmity at the meetings have gained the impression that the sole reason was their lack of faith. Shortly after Hicks and his party arrived in Argentina, they were photographed with Pres. Perón, and the first night of the meeting the government's minister of foreign relations and worship extended an official greeting. Meanwhile, a large majority of members of the Buenos Aires pastors' association have registered their disapproval of the techniques employed by the Hicks party.

And So Forth

The Argentine League of Evangelical Women sponsored a well-attended World Day of Prayer service in Union Seminary chapel.

Eduardo Carambula, a graduate of the Westminster Choir School in the U.S., conducted a two-week summer school of sacred music at Crandon Institute in Montevideo, Uraguay, recently. Over 50 persons representing Waldensian, Baptist, Adventist and Methodist churches attended this first venture of its kind in the area.

In March Waldensian churches in Argentina held their first annual convention at Jacinto Arauz, near Bahia Blanca.

Francis C. Ham, head of the Salvation Army in Argentina, Uruguay and Paraguay, has retired to his native Canada after nearly three years here and long previous service in Jamaica.

Union Seminary opened its winter term with 78 students enrolled—a new high. They represent 10 denominations and 8 nations. Fifteen are enrolled in a new one-year course for laymen.

THOMAS C. GOSLIN.

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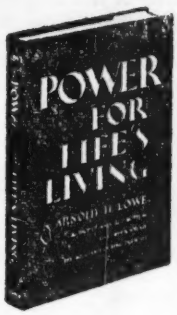

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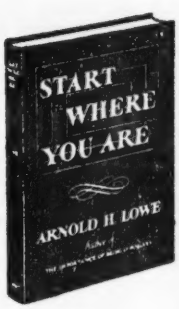

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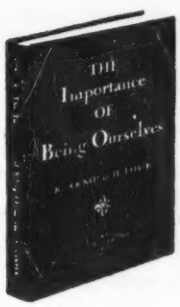

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Churches' Views Told at Geneva

C.C.I.A. Represented at Site of Parley on Far East—Local Groups Sponsor Prayers of Intercession

GENEVA, May 15.—What is the role of the churches in international affairs? The presence of officers of the Commission of the Churches on International Affairs at the current Geneva conference on Asian problems has focused attention of World Council leaders and the city's churchmen on that question. They have shared with all Genevese the excitement of seeing the political chiefs of both sides in the Korean and Indo-Chinese conflicts, along with more familiar figures representing the leading powers. And as days have gone by they have shared too in the disillusionment and despair produced by the sterile discussions in the Palais des Nations, home of the former League of Nations.

Churches' Strategy on International Scene Undergoes Change

The presence here of O. F. Nolde, director of the C.C.I.A., Sir Kenneth Grubb, its chairman, and Elfan Rees, Nolde's associate, illustrates the present strategy of the churches as contrasted with the methods they relied on during the life of the League of Nations. It can be said that between the two World Wars the churches devoted themselves mainly to making pronouncements. Today, they are working through the commission, which represents the World and International Missionary councils. On the one hand, the commission makes an assessment of political realities and of Christion opinion, and on the other it approaches political leaders directly to acquaint them with the churches' attitudes on international affairs. Its 90 members from many confessions and nations constitute a sounding board and a policy-making body on behalf of the churches. Nolde and his staff have been present at every meeting of the United Nations General Assembly, and have set something of a record for attendance at every kind of international meeting. By their conduct, by the maturity and shrewdness of their approach to political leaders, they have won a hearing for the Christian witness.

Nolde Counsels Patience

Colleagues from other World Council departments last week asked Dr. Nolde if all this has really been worth while, in view of the present impasse. The C.C.I.A. director counseled patience. He cited (off the record) some impressive cases in which intervention at top levels at the strategic moment by Christian leaders had been effective. "It is not for the churches to tell statesmen what to decide," he said. "It is the duty of the churches to know objectively the actual facts, and to manifest in prayer and testimony the moral climate in which those facts must be regarded." Dr. Nolde sees the Geneva conference dominated by four major forces: accumulated injustice in Indo-China and Korea; an emerging but still undefined Far East consciousness; the East-West conflict, complicated by the Soviet method of selecting and backing indigenous minorities which suffer actual injustices and desire liberation; and the unanimity of the Soviet bloc in contrast to Western divisions, which make for weakness in negotiation. He feels personally that Christians must realize that it is dangerous to press for any clear-cut diplomatic victory. Rather, he said, the goal must be improvement of the general situation, a keeping-alive by temporary arrangements of the will to negotiate.

Geneva Churches Hold Prayers Of Intercession

The Geneva churches and the World Council headquarters staff have joined in prayers of intercession for the Geneva conference and its leaders. The Sunday before the conference opened was marked by special services in all the churches. A weekly service of intercession is conducted by the Geneva ecumenical council. Last Sunday John Calvin's historic Cathedral of St. Pierre was filled to overflowing at a special service, held at 6.30 p.m. to enable as large an attendance as possible by conference delegates. Participating were the Swiss Protestant, Old Catholic, Presbyterian, Reformed, Anglican and Lutheran churches. Dr. Nolde gave a talk in English, Pres. A. Koechlin of the Swiss Federation of Churches preached in French. The lessons were read by two permanent representatives to the United Nations: R. L. Lindsay of Australia and W. H. J. van Asch van Wijek of the Netherlands.

West African Women Study Responsibilities

The World's Y.W.C.A. in March sponsored a historic conference in Ibadan, Nigeria. For the first time, women from the Gold Coast, Liberia, Nigeria and Sierra Leone came together to consider their opportunities and responsibilities in the rapid evolution of west Africa life. Women were also present from Canada, Denmark, Great Britain and the U.S.; Y.W.C.A. groups in those countries had been concerned in the development of Y.W. activities in west Africa. Leaders were Lilace Reid Barnes, president of the World's Y.W.C.A., Janet Thomson and Madeleine Barot, head of the World Council's commission on the life and work of women in the churches.

And So Forth

A group of refugee mothers from camps in Germany and Austria are enjoying a three-week rest in the Y.W.C.A.'s Swiss Chalet this month. Travel expenses are borne by the World Council's service to refugees program. Contributions toward the project also came from the World Day of Prayer collection made by the Swiss Federation of Protestant Women.

Hans Hermann Walz, World Council secretary for laymen's work and assistant director of the Ecumenical Institute at Bossey, has accepted appointment as general secretary of the German Evangelical Church's annual lay observance, the Kirchentag. Walz, who holds degrees in both theology and law, has long been active in the contemporary upsurge of lay movements. He will serve as secretary of the Evanston Assembly's section on "The Christian and His Vocation."

ROBERT B. TILLMAN.

Test Civil Rights Anew in Indiana

American Legion Opposition to A.C.L.U. Shown Again in Denial of Hall for Speech by Paul Hoffman

INDIANAPOLIS, May 17.—"How silly can you get?" asked the Indianapolis *Times* in an editorial protesting the action by trustees of the Indiana War Memorial auditorium in denying use of the hall for a May 25 speech by Paul G. Hoffman sponsored by the Indiana chapter of the American Civil Liberties Union. The trustees based their action on the fact that the memorial is a "patriotic" institution, not on objection to Mr. Hoffman, Hoosier citizen, chairman of the board of the Studebaker Co. and former head of E.C.A.

Denial Echoes Previous Controversy

The issue goes back, of course, to the trustees' denial some months ago of use of the memorial as a site for the organizational meeting of the state A.C.L.U. chapter. That denial came in response to American Legion objections. (See The Christian Century for Jan. 27, p. 117.) Harking back to that controversy, the *Times* said: "A little handful of aging heroes who pretend to speak for a great patriotic organization of American war veterans decreed months ago that there wasn't going to be any civil liberties union in Indiana—and even boasted that they would bar it from any meeting place, public or private, in this state. . . . At least, these self-appointed censors of what we shall hear and think and join have convinced us completely of the real need for organized defense of civil constitutional liberty in Indiana." Meanwhile, the Hoffman meeting has been scheduled for a local hotel. Hoffman has defended the A.C.L.U., saying he has had the leaders of the state chapter investigated and has found them "all good Americans." He has announced that in his May 25 lecture he will discuss the Bill of Rights as a living document, and "the necessity for us to be true to our heritage as Americans." Gov. George L. Craig, a former national American Legion commander, says he did not know of the ban until told of it by a reporter. Later he said he had no authority to intervene, even if he wished to do so.

Ministers Protest Legion Resolution on Evanston

After adopting its resolution expressing concern lest security regulations be relaxed to permit delegates from Soviet-dominated countries to attend the World Council of Churches Assembly in Evanston in August, the American Legion's national executive committee stated that 26 local ministers it polled on the resolution supported it unanimously. [See The Christian Century for May 19, p. 603.] However, a number of prominent local ministers immediately responded to news of the resolution's adoption at the executive committee meeting here by issuing a statement denying that any such "relaxation of security" is being asked and pointing out that no one is expected who could not enter the U.S. under

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the McCarran act. The ministers noted that they were among the "vast majority" of the city's clergy not polled by the committee.

Bishop Finds U.S. Policy Toward India Unwise

Methodist Bishop J. Waskom Pickett of India declared in a recent address at Zionsville Methodist Church that U.S. foreign policy in India and the Far East "has been incredibly stupid and could easily mean the loss of all Asia to communism." "[The Indian people] have just gained their freedom, and now we're backing the countries that have maintained an imperialistic regime in Asia for centuries, as well as the people [India] fears," he said. "We should be backing a people who have chosen our way of life, not feeding a feud between India and Pakistan."

And So Forth

Charles B. Templeton, National Council of Churches evangelist, was the principal speaker at the 42nd annual meeting of the Indianapolis church federation.

Fr. Raymond Bosler, forthright editor of the *Indiana Catholic and Record*, has received the Stephen S. Wise award for his contribution to the cause of civil rights in Indiana. The award was made by the Indianapolis chapter of the American Jewish Congress.

In an address to the state chapter of the American Civil Liberties Union, Patrick M. Malin, national director, praised the "scrupulous" investigative methods employed by Indiana's Sen. William S. Jenner as compared with the methods espoused by Sen. Joseph R. McCarthy.

D. Elton Trueblood, former Earlham College professor who was recently named chief of religious policy for the U.S. Information Agency, has been named president and executive secretary of the Yokefellow Foundation, a national movement whose purpose is to stress the practice of Christian principles in everyday living.

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Catholics Ask No State-Church Tie

In Australia, They Object to Their Men in Armed Forces Participating in Anglican Ceremonial

SYDNEY, AUSTRALIA, May 10.—Australia's Roman Catholics constitute a perpetual pressure group advocating the separation of all religious ceremonies from commonwealth or state functions. A recent controversy on this matter was politely shelved owing to the presence of Queen Elizabeth in Australia, but is bound to break out again. It concerns the presentation of the queen's colors by the army and navy, which has been carried out with appropriate religious ceremonial. Having its origins in England, this ceremonial is basically Anglican, but most other denominations find no difficulty in taking part in the simple prayers. The Roman Catholics object not to the service itself, but to sharing any act of worship with non-Romans. Archbishop Mannix of Melbourne gave Catholic cadets special permission to attend when the queen herself was taking part; but for a similar occasion when the Duke of Edinburgh officiated, he ordered Catholic navy personnel to withdraw as conscientious objectors. They are entitled by law to do this.

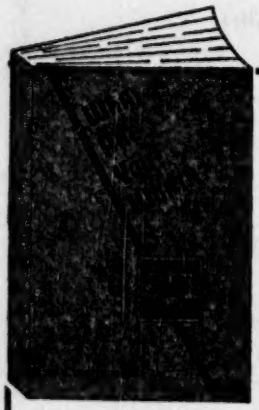
Catholics Note Constitutional Guarantees

Archbishop Mannix demanded as a price of compromise and dispensation in the presence of the queen that in the future the ceremony of presentation of colors should be so altered that religion should have no essential part in it. He later publicly stated that Prime Minister Menzies has accepted his point of view. The prime minister maintains a discreet silence and is being bombarded with Protestant protests. Writing to Menzies, the New South Wales council of churches said it "feels strongly that the attitude of the Roman church is one that can only bring about the paganizing of such ceremonies . . . the dictates of this church must not be allowed to dominate our national life." The *Catholic Weekly* maintains that the imposition of a Protestant service violates the Australian constitution which forbids the "establishment" of any church and plainly intends that no church shall have priority over others. The constitutional issue is likely ultimately to be decided by the courts.

Seek Means to Control Objectionable Books

Moves are being made by three state governments to control the sale of obscene and pornographic magazines and books. The Queensland legislative assembly has passed an Objectionable Literature bill setting up a board of censors; the New South Wales government has declared its intention to amend and strengthen its Obscene Publications act; and in the Victorian parliament discussions to the same effect have been going on. There is a good deal of opposition, some of it inspired by honest disapproval of censorship, but much of it by commercial interests which make money

New Books



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out of this kind of literature. Most of the objectionable material comes from America, but some of the worst is local. Says the *Methodist*: "It is significant that in the recent editions of some of the worst of these yellow magazines, articles with a distinct political and procommunist slant have appeared. . . . It is unfortunate that the government is showing signs of flinching from its public duty because of press attacks on the legislation."

Australians, Too, Differ On McCarthy

Considerable interest is being taken in Australia in U.S. Sen. Joseph McCarthy. Our people feel that because of the power and pre-eminence of the U.S. among the free nations, what affects her affects the whole world. The *Record*, official Roman Catholic paper in Western Australia, recently praised McCarthy, saying we must remember that his witch-hunting is vitally necessary "because there are real witches." It added that, owing to communist and leftist advice to the White House, a Japanese offer of unconditional surrender was rejected six months before World War II actually ended, because the Russians were not yet ready to come in. The *Anglican* comments: "That America should be afflicted by a fascist like Sen. Joseph McCarthy is unfortunate. That this liar and calumniator should have received any measure of support from his own Roman Catholic coreligionists in that country is even more sad. But that an Australian religious journal should espouse his cause and, in so doing, employ his irresponsible and untruthful methods, is nothing short of tragic." Most Australian newspapers, whether religious or secular, would echo the sentiments of the *Anglican*. However, the Petrov inquiry, just about to begin, will give Australia a chance to demonstrate *her* method of handling espionage investigations.

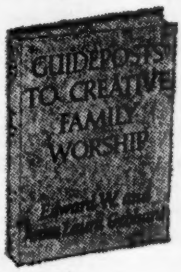
East Asia-Australia Church Ties Stressed

The Australian council for the World Council of Churches, our most representative gathering of religious leaders, met a fortnight ago. Messages were received from church councils in India, Malaya, the Philippines, Japan, Indonesia, Ceylon, the United States and Britain. The Malayan Christian Council, noting that Australia has close political and economic bonds with Malaya, appealed to the Australian churches to send greater numbers of social workers, teachers, nurses and doctors to that country. The message from the Council of Churches of Indonesia thanked the Australian council for gifts and said: "We feel very keenly the spirit of closer cooperation between the churches in Australia and Indonesia as partners in this part of the world." Commenting on the development of closer links with Asia, B. R. Wyllie, a Methodist leader, said that Christian action for the welfare of East Asia has been perhaps the most important development in Australian church life during the past five years.

And So Forth

John Garrett, who has been general secretary of the Australian council for the World Council of Churches for the past four years, has left for Geneva to take up

Worship and Worship Resources



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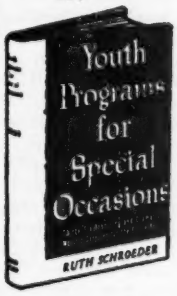

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his new post as director of the World Council's information service. His successor is Malcolm Mackay (Presbyterian), an Australian-born minister who took his post-graduate work in Scotland.

The Methodist "Mission to the Nation" has launched a "second phase" at Hobart, in Tasmania. Main stress in the 1954 campaign will be on evangelism through the local church. FRANK HANLIN.

Pacifists Issue Appeal

At World Conference in Japan, They Urge Men, Nations to End War

Fifty-four people from 22 countries attended the world pacifist conference in Japan late in April, according to R. L. Warren, an architect of Whittier, Calif., who was present. The largest delegation, excluding the Japanese, was made up of the 12 persons who represented India; several were former associates of Mahatma Gandhi. Among the organizations taking part were the American Friends Service Committee, the Movement in Defense of a Peace Constitution for Japan, the Fellowship of Reconciliation, the Women's International League for Peace and Freedom, the Buddhist Peace Council and the International Mothers' Association.

Call on 'People'

The conference held a series of two- and three-day sessions in Tokyo, Hiroshima, Kumamoto, Osaka and Sendai. At the final plenary session, the delegates appealed to the peoples of the world to "demand with one voice that war be abolished" and to "move their governments to resort exclusively to peaceful solutions for all international and other disputes." And they called on all governments, acting through the United Nations or other channels, to "take effective steps to eradicate the political, economic and social causes of tension and conflict between nations," and to "abolish the manufacture and use of atomic weapons as an immediate step to total disarmament." The conference urged pacifists "the world over" to "organize active and direct nonviolent resistance to war."

The meeting was held during the time when atomic radiation from Pacific H-bomb tests was creating a serious crisis in Japanese life. In its final statement the conference pointed out that the Japanese people "have been the victims of atomic weapons not only during wartime but also again during an uneasy peace . . . from tests that point ominously and unmistakably in the direction of another and more deadly and devastating war."

Time for Church to Speak?

Mr. Warren concludes his report of the pacifist conference thus: "Through generations of colonialism and oppression the people of Asia have shared the bitter dregs of war with their European neighbors and are now awakening to the realization that it is within the ability of the people to rise above the hunger, misery and oppression caused by the economic impotence resulting from war. Has not the hour arrived, following the forthright appeal by the pacifists of all religions, for the Christian church to issue a condemnation of war as an instrument of justice, much less of love, and to pronounce that participation in war requires a compromise that the Christian conscience cannot make? Might not this appeal from the predominantly non-Christian segment of mankind serve as an effective challenge to the forthcoming Assembly of the World Council of Churches to take similar action? . . . In an age such as this, all hope must be abandoned if the church is unwilling to rise above the conflicts that ravage mankind and in the name of Christ assert its moral authority and leadership."

Tells Africa's Challenge

New Orleans Pastors Hear Methodist Bishop King on Churches' Needs

NEW ORLEANS, May 19.—Willis J. King, newly appointed bishop of the Methodist New Orleans area, recently addressed the local ministerial union on "The Challenge of Africa to the Christian Church." Bishop King, for the past 10 years resident bishop in Liberia, cited three problems confronting the church in Africa: the disintegration of family life; the persistence among native ministers of superstition, which has not been rooted out even after exposure to Western education; and the failure of the church to set high standards in the handling of funds. Africa today is in a stage of transition, Bishop King said; natives who were drafted in World War II gained a taste of civilization which has contributed to their desire for a "place in the sun." Bishop King (a Negro) pointed out that in New Orleans the labor unions, the Roman Catholic Church and the political leadership are becoming conscious of the presence of Negroes as a group in the community, and expressed the hope that the Protestant clergy will not be the last to come to this realization.

Prayer Keynotes
Brotherhood Week

During Brotherhood Week a deep consciousness of the meaning of brotherhood was apparent throughout New Orleans. The citywide observance of the week was keynoted by publication in a local newspaper of the following prayer by Stephen Vincent Benet: "Grant us brotherhood . . . not of words but of acts and deeds. . . . If

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our brothers are oppressed, then we are oppressed. If they hunger, we hunger. If their freedom is taken away, our freedom is not secure. . . . Grant us a common faith than man shall know bread and peace—that he shall know justice and righteousness, freedom and security, an equal chance to do his best."

New Orleans Church Groups Hear of Schweitzer's Work

Emma Haussknecht, chief nurse at Albert Schweitzer's hospital in French Equatorial Africa, addressed a number of church groups during her visit to New Orleans. She emphasized the essence of Schweitzer's philosophy, "reverence for life," explaining: "To be good is to save and help and develop life; to be bad is to destroy or keep back life." Miss Haussknecht said that when natives kill a mother animal and bring her offspring to the hospital, they are not scolded for killing the mother, but commended for saving and caring for the little one. In this way, she said, it is hoped they will learn to respect all life. Dr. Schweitzer, at 79, has had to give up surgery because of failing eyesight, but continues to advise on operations and carry on general practice.

Swomley Appeals for Reconciliation

"Peace can never come extensively until it comes intensively in one or more persons," John M. Swomley, Jr., executive secretary of the Fellowship of Reconciliation, declared in a recent address to an interracial audience here. The meeting was sponsored by the New Orleans council of churches and the local Friends meeting at the Jewish Community Center. Swomley cited three reasons for believing that war is not imminent: the nature of war has so changed that nations doubt that any war can now be won, modern war cannot be controlled, if global war should come the world would be so devastated it could not be rebuilt. The key to peace, said Swomley, is reconciliation, "the art of changing enemies into friends."

And So Forth

After a conference with top state officials on the Supreme Court ruling ending segregation in the nation's public schools, Gov. Robert F. Kennon today predicted that Louisiana will in some way continue segregation in its schools.

As the result of pressure from civic and religious groups, the start of night harness racing in Jefferson parish has been delayed until fall. The executive committee of the New Orleans council of churches has authorized the council's civic affairs committee to seek legislation banning harness and night horse racing in Louisiana.

New Orleans is experiencing a church building boom. First Baptist is building a new church and education building. The sanctuary will seat 1,800; the education plant will have room for 2,000 graded pupils.

The New Orleans ministerial union is supporting the local retail grocers' association in its effort to have a ban placed on the opening of food stores on Sunday.

Through the offices of the New Orleans council of churches and the ministerial union, the film "Martin Luther" was finally booked into a small downtown theater after previous efforts to secure a booking had failed. It has already enjoyed a two-week run.

VANCE GEIER.

Evanston Delegates

This column presents the third consecutive installment of The Christian Century's listing of official delegates named (as of April 1) by their respective churches to the World Council of Churches' Second Assembly at Evanston, Ill., Aug. 15-31.

JAPAN—*Church of Christ:* Rev. Michio Kozaki, Tokyo; Rev. Shiro Murata, Tokyo; Rev. Shigeharu Oishi, Tokyo. *Anglican Church:* Bishop Michael H. Yashiro, Kobe.

KOREA—*Methodist Church:* Bishop Hyung-Ki Lew, Seoul. *Presbyterian Church:* Rev. Kyung Chik Han, Seoul; Rev. Hyun Chung Kim, Gunsan.

LEBANON—*Union of the Armenian Evangelical Churches in the Near East:* Prof. Hovhannes Aharonian, Beirut.

NETHERLANDS—*Evangelical Lutheran Church:* Rev. J. P. van Heest, Amsterdam-Zuid. *Dutch Reformed Church:* F. L. S. F. Van Tuijll van Serooskerken, Amsterdam; H. Berkhof, Driebergen; E. Emmen, The Hague; C. L. Patijn, The Hague; Jan Mari van Veen, Amsterdam. *Old Catholic Church:* Archbishop Andreas Rinkel, Utrecht. *Arminian Church:* Rev. N. van Gelder, Utrecht; Rev. T. G. Hommes, Fryeburg, Maine, U.S.A.

NEW ZEALAND—*Associated Churches of Christ:* A. L. Haddon, Dunedin. *Church of England:* Rev. M. G. Sullivan, Christchurch; Mrs. A. K. Warren, Christchurch; Bishop A. K. Warren, Christchurch; L. H. Wilson, Christchurch; A. Marsden Woods, Whangarei. *Congregational:* Rev. H. Cunliffe-Jones, Bradford, England; Mrs. Maynard Davies, Beecroft, N.S.W., Australia. *Methodist Church:* Rev. B. M. Chrystall, Auckland; Rev. C. O. Hailwood, Nelson. *Presbyterian Church:* Mrs. F. O. Bennett, Christchurch; Rev. J. D. Salmond, Dunedin; Rev. F. W. Winton, Petone.

NORWAY—*Church of Norway:* Bishop Eivind Berggrav, Oslo; Frietjov Birkeli, Stavanger; Kristian Hansson, Oslo; Bishop Johannes Smemo, Oslo; Erling Wikborg, Oslo.

PHILIPPINE ISLANDS—*United Church of Christ:* Florentino Martinez, Davao City; Bishop Enrique C. Sobrepena, Manila.

SOUTH AFRICA—*Church of the Province of South Africa:* Bishop T. G. V. Inman, Maritzburg; Bishop K. A. Reeves, Johannesburg. *Methodist Church:* Rev. J. Wesley Hunt, Natal; Rev. H. W. Rist, Umtata. *Dutch Reformed Church of South Africa in Transvaal:* Rev. C. B. Brink, Johannesburg, Prof. G. Gerdener, Stellenbosch; B. J. Marais, Pretoria. *Dutch Reformed Church of Africa:* A. J. G. Oosthuizen, Pretoria.

SPAIN—*Spanish Evangelical Church:* Prof. Manuel Gutierrez-Marin, Barcelona.

SWEDEN—*Church of Sweden:* Rev. Nils Erik Anrup, Skelleftea; Archbishop Yngve Brilioth, Uppsala; Alex Bromander, Uppsala; Ragnar Kempe, Örnsköldsvik; Rev. Martin Lindstam, Markaryd; Mrs. Margit Lindström, Lundsberg; Bishop Anders Nygren, Lund; Prof. G. Wingren, Lund. *Mission Covenant Church:* Ansgar Eeg-Olofsson, Stockholm; Olle Engström, Stockholm.

SWITZERLAND—*Old Catholic Church:* Rev. Hans Frei, Rheinfelden. *Swiss Protestant Church Federation:* Rev. H. ten Doornkaat, Hütten; Prof. H. d'Espine, Geneva; Rev. E. Ferrari, Lausanne; Rev. A. Koechlin, Basel; A. Kuenzi, Bienne.

SYRIA—*Evangelical Synod of Syria and Lebanon:* Rev. Farid Audeh, Beirut.

THAILAND—*Church of Christ:* Rev. Leck Taiyong, Bangkok.

(To be continued)

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